

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LXI.

Jackson, Miss., February 9, 1939

NEW SERIES  
VOLUME XLI. No. 6

## Who's Who and What's What

Poste Madras Missionary Conferences are to be held in Washington, D. C., and in Richmond, Va., under the auspices of the Federation of Churches.

To members of the Sylvarena Baptist Church: A complimentary copy of The Baptist Record is going to each of you this week. The regular every member list will begin next week. You will find a brief history of Sylvarena Church in next week's Baptist Record.—M. P. Jones, Pastor.

Mrs. John Landrum passed away in Clinton Monday morning. She had lived a long and remarkably useful life. Her husband passed away something like a year ago. Together they had reared a large and happy and useful family. They came from South Carolina early in life and devoted themselves to the Lord and His church. Their reward is great. They leave ten children, one a missionary in Brazil, one a pastor in Mississippi, and all useful Christians. Their lives were fruitful in service and their influence for good will continue indefinitely. May our Father's blessing continue with those who remain.

The Mississippi Sunday School Convention meeting at First Church, Laurel, March 7-8 includes on the program the names of Drs. Jno. L. Hill of Nashville, J. W. Middleton of Clinton, Herman L. King of Nashville, L. G. Gates of Laurel, W. L. Day, J. P. Edmonds, Wm. P. Phillips, J. B. Smith, R. B. Patterson; also Misses Leatherwood, Frost, Mary V. Lee, Lucile Keith and Ruby Taylor; also Mrs. D. A. McCall. Mr. Walker Jones is president, Rev. G. C. Hodge vice-president, and Emmett Ruble secretary. Mr. E. C. Edwards will have charge of the prayer and praise hours.

A large part of the Baptist mission work in New Orleans is done by students of the Baptist Bible Institute under the direction of the head of the Practical Activities department. Work is done on the streets, on the docks, in the hospitals and in the prisons. New Orleans is a great and growing city. To cover the city the young people are carried to their places of labor in a bus. It has become necessary to buy a new bus, which having a steel body as the law requires will cost about \$2,000. Friends over the South are helping them to purchase this bus. If you wish to share in this work of missions you may send any amount to Dr. W. W. Hamilton, indicating that it is to be used for this specific purpose.

Pastor J. W. Middleton of Clinton thinks the meeting which closed Sunday night was the best he has ever seen in Clinton. Dr. W. D. Hudgins of Ft. Worth was the preacher, and the messages were scriptural, pungent and straight to the mark. The congregations were large throughout the meeting, at times all that the auditorium would hold. The people were prayerful and the Spirit of the Lord was upon them. Brother Joe Canzoneri led the singing and there is nobody who could have done it better. Brother Joe is a member of this church and all the people love him. At the last service there were probably 200 people who stood declaring they had had a definite spiritual blessing in the meeting. There were many rededications. Forty-two were added to the church, twelve of them by baptism. Leading students in the colleges were newly enlisted.



DR. T. L. HOLCOMB.

Executive Secretary of the Southern Baptist Sunday School Board, will be one of the speakers at the Statewide Evangelistic Conference, to be held at Clinton, Feb. 27-March 2. Dr. Holcomb is a native of Mississippi, an alumnus of Mississippi College, and held the important pastorates at Durant, Pontotoc, Columbus and Columbia. He has been mission secretary in Texas and pastor of First Church, Oklahoma City. He has put evangelism at the heart of the Sunday School Board work.

Southern Methodists had an increase in members of 63,958 in the year 1938, and fell off \$174,372 in total gifts.

In response to an advertisement a layman of Baltimore sent a check for \$500.00 to the 100,000 Club.

Many will sympathize with B. T. U. Secretary J. E. Lambdin of Nashville in the death of his mother recently in Knoxville.

Catholics will operate a trailer chapel in 80 counties in Virginia, using a public address system, on a motion picture machine.

Rev. S. S. Russell has resigned as mission secretary of Southern Baptist churches in Arizona. He was formerly in New Mexico.

Dr. E. D. Solomon is chairman of the Florida Baptist Hospital Commission, which has under consideration the establishment of a hospital at Tampa.

Dr. Geo. W. Truett is this week in a meeting with Pastor D. M. Gardner in First Church, St. Petersburg, Fla.

Mr. Hugh Latimer who has been Brotherhood secretary in Florida, becomes associate secretary in the Southwide Brotherhood with Mr. Lawson H. Cooke.

It was the pleasure of the editor Sunday to be entertained in the home of Mr. and Mrs. Garland Rogers, while in the Salem community. They were at one time neighbors in Clinton.

Evangelist T. C. Crume was kept busy in 1938, having to decline 42 invitations for meetings. He supplied during the holiday season for Pastor Hillard in Lockland Church, Cincinnati, where there seems to be a perennial revival. He has recently been in a gracious meeting with Pastor W. C. Reeves at Huntingdon, W. Va., Highland Church. He began Feb. 6 a meeting with Guyandotte Church in Huntingdon.

In the year 1937 there were 5,390 people convicted of violating the federal liquor laws. This is said to be twice as many as in prohibition days. And yet in those days the wets attributed all these violations to prohibition and cried aloud for repeal. Come on with your tears!

Occasionally some one advocates having laws with teeth in them. And that is well. Please also let us have some with feet and hands. We have wished that the laws made in the Capitol in Mississippi could walk across the Pearl River instead of just saying "Shoo" at them.

Rev. J. Reese Rogers of Collins is in the Baptist Hospital in Jackson, recovering satisfactorily from an operation. On account of his sickness the editor had the privilege of preaching to the people of Salem church Sunday morning and teaching the men's class in Sunday school. There were 128 in Sunday school and all of them stayed for the church service. This is the third year that members of this church have the "God's acre" plan. The first year it brought in \$200.00. The second year \$300.00 and this year they expect \$400.00. This is a strong church in a good farming community.

Pastor D. W. Moulder says that Beulah church, Smith County, had Evangelist Otis Perry with them in a meeting last summer, and they asked him to come back for a mid-winter meeting. It ran from Jan. 1 through the 29th. The word was with power. There were eight additions, five by baptism. Every morning a service was held in the school building. On the last morning 17 boys and girls made a profession of faith. The church voted to take down their old building and put up another with Sunday school rooms, paint it inside and out, and put in new pews. Work has already begun.

The General Association of Kentucky passed the following resolutions: First, that the General Association hereby reaffirm their position with reference to the separation of church and state. Second, that we urge upon all state legislatures and upon the National Congress that they firmly resist all inducements for the granting of funds raised by taxation for the support in any form and in any measure of sectarian schools. Third, that the General Association express to the Federal Government their earnest desire that there shall be no national recognition of the Vatican State; and that under no circumstances will our government enter into diplomatic relations with the Vatican State, since any such recognition would constitute a violation of the essential and historical principles of the United States.

Last Saturday night one of the Mississippi National Guardsmen was shot through the hand, according to newspaper reports, while destroying gambling machinery in what is known as the "Gold Coast," across the river from Jackson. It had to come to this, and the end is not yet. The efforts to enforce the law is sure to bring the officers and the law breakers into conflict. It is altogether likely that some officer will be killed in the discharge of his duty. Indeed it would be quite surprising if it does not come to that. If Gov. White takes his business seriously as the chief law enforcement officer of the state, there is going to be some sure enough fighting in this business. If he stops at a mere gesture, then every law abiding citizen will suffer, and the state will be overrun with people who defy the law and turn the country over to the devil.



## Sparks and Splinters

Dr. C. E. Maddy reached Richmond Feb. 1, on his return from the World Missionary Conference at Madras, India.

A telegram received in Richmond announces all twelve of our missionaries in the earthquake zone in Chile are safe.

Methodists in America have on a campaign to raise half a million dollars to rehabilitate their mission schools in China.

Last week was religious emphasis week at Mercer University, Macon, Ga., with Dr. Roland Q. Leavell leading.

In First Church, Columbus, the W. M. S. gave \$427.00 to the Lottie Moon offering. There were additions to the church every Sunday in January. They are preparing for the evangelistic meeting in April.

Rev. E. H. Dearman (a student in the Baptist Bible Institute, resigns the care of Improve Church, near Columbia, to accept a call to Kentwood, La.

Dr. R. B. Gunter requests that no more mail intended for the Baptist Convention Board or concerning its work be addressed to him. Rev. D. A. McCall is now secretary, and all business connected with the Board must be transacted through him.

The Baptist Messenger reports that Dr. J. Norris Palmer of Baton Rouge, has declined the call extended him by First Church of Beaumont, Texas. Dr. Palmer and his wife are good Mississippians, he an alumnus of Mississippi College, and she of Blue Mountain.

If you expect to get the real benefit of the Evangelistic Conference at Clinton, it is necessary to be there at the beginning and remain to the close. The last hour ought to be the best, but it can be so only if we who are there keep in the middle of the stream from start to finish.

Arkansas Baptists, recently in Convention memorialized the State Legislature in the interest of laws against gambling, liquor selling, easy divorce, and desecration of the Lord's day. These resolutions are timely for almost any state, but they are no where more needed among Southern states than in Arkansas.

The Baptists of Southern Illinois, the part of the state cooperating with the Southern Baptist Convention, will hold a mid-winter conference for preachers and laymen at Carbondale, Feb. 16-17. Among the speakers are Drs. Jno. R. Sampey, L. R. Scarborough, Jno L. Hill and J. E. Dillard.

The church at Rosedale has called Rev. D. H. Barnhill of Pelahatchie, to be its pastor, and it is believed he will accept. This is a plucky group of Baptists, not many in number but loyal in spirit. There is a great opportunity here for service and our prayer is that Pastor Barnhill of Pelahatchie, to be its pastor, and grace and great joy in the leadership of this band of Baptists.

Louisiana Baptists had this week, 7-9, a state-wide evangelistic conference at Alexandria. They expected 300 preachers. Among the speakers were Drs. Marshall Craig of Dallas, W. H. Knight, State Superintendent of Evangelism in Louisiana; M. E. Dodd, of Shreveport; B. A. Copass of Ft. Worth; L. T. Hastings of Monroe; W. W. Hamilton of New Orleans, and B. C. Land of Winnsboro.

Pastors all over the state should arrange now to attend the state-wide Evangelistic Conference at Clinton, February 27 to March 2. Beginning Monday afternoon at two o'clock, the program runs until Thursday noon. The speakers include Drs. L. R. Scarborough of Ft. Worth; T. L. Holcomb of Nashville; W. R. White of Oklahoma City; M. E. Dodd of Shreveport, and R. C. Campbell of Dallas. Meals will be furnished by Mississippi College at 25 cents each, and rooms will be free. The program will include some of our best state men. Send in your name to Pastor J. W. Middleton at Clinton, that you may be assigned a home.

See on the Sunday school page announcement about the State Sunday School Convention to be held with First Church, Laurel, March 7-8.

All the Baptist churches in New Orleans will conduct a simultaneous evangelistic campaign under the direction of Superintendent of Evangelism W. H. Knight, March 26 to April 9.

The Mission Secretary of Alabama recently wrote to Dr. R. B. Gunter about Dr. S. H. Jones, who recently came to Brookhaven, that they had no better pastor in Alabama than Dr. Jones.

Shady Grove Church in Covich County has called E. F. Graeser. He is also preaching to Gallman and Harmony churches in the same association.

Those who send their names beforehand will be entertained by the Baptist Bible Institute, during the Home Coming Week at \$1.00 per day, as long as the rooms hold out.

Mr. W. F. Adams of Corinth, age 86, died recently in Ft. Worth. Mr. Adams had long been prominent as a manufacturer, and was a Baptist who took an interest in the work of his church and denomination.

On the last Sunday of brother D. A. McCall's ministry at Philadelphia there were eleven baptized, eight of them received that day, besides one by letter. The church presented to the retiring pastor and his wife a beautiful silver service as a token of their esteem and deep affection.

Dr. A. U. Boone, pastor at Baptist Hospital in Memphis, tells us there is opening for a number of young women to enter training for nursing. Applicants must be of good character, having good health, and have at least a high school education. Those who are interested may write him at Baptist Hospital in Memphis.

Many will hope that the Mississippi supreme court's decision holding the owner or driver of a car with blinding headlights responsible for accidents caused by blinding an approaching driver, will have a wholesome effect. One of the most distressing and dangerous things on the highway at night is the approach of a car with fierce lights which are not dimmed when meeting another car.

Illinois Baptist Association, which is one of the state units in the Southern Baptist Convention, is composed of 21 district associations. Organized in 1907 because they were conservative in theology and missionary in practice, the association now has 544 churches, present church membership of 74,916; baptized 3,317 last year; contributed to missions and benevolences \$61,448.50.

Fairview: The ladies have organized a W.M.S. and are doing a great work. The church has organized a S. S. and are really doing big things. You recall how bad the weather was Sunday, but even this did not keep the people away from Sunday school. They covenanted to carry on in rain or fair weather. The Lord seems to be moving through our community and signs of life are in evidence. Pray for our work with these good people and we will remember you and all the state board.—C. M. Day, Pastor, Shaw, Miss.

Permit me to suggest that if all the subscribers to the Baptist Record, after reading it, give it or mail it to some other church member, not always the same person, and they would become better acquainted with it, and likely would subscribe. Certainly it should increase subscriptions. I lay aside no religious papers after reading them, but mail them to others. If a subscriber has moved, the postmaster places their paper in my box, and I mail them to others.—T. E. Spencer.

Up to February 1 the Baptist Bible Institute had received \$4325.03. \$800 more would enable the Institute to pay for interest for year. Interest for six months is being paid the bondholders, and President W. W. Hamilton says he is still hoping for other gifts enabling the Institute to make another payment. The Institute is deeply grateful to God for the many friends who never fail in their confidence and prayers and help. The Institute is having its greatest session. Come if possible to Home Coming Week, Feb. 27-March 3.—W. W. Hamilton.

## TWO CRYSTAL DROPS

While I'm in bed and tossing sleeplessly,  
A moonbeam through the window strikes my hand.

A scarlet flash, then green, then blue  
Reminds me of the new ring there—  
Not really new, but new to me.

A bride who wore it through the years  
Has put it there and gone away.

Another crystal drop, arising, overflowing its bounds

And makes my dampened lashes glisten in the moonlight, too.

—Christine Wright,  
The Mountain Breeze.

"Ministers" of Washington, Sharkey and Isaquena Counties have organized a tri-county ministerial association with Rabbi Rabmowitz as president. Other names included in the published report are Rev. W. C. Galceran, Jr., of Hollandale and Rev. O. M. Anderson of Rolling Fork. "Ministers" of what?

Dear fellow members of Juniper Grove: I am taking this opportunity to greet you through the medium of The Baptist Record, which is now an item in our church budget. You can show your appreciation of this service which your church is seeking to give you through your hearty support of our budget. Your pastor is indeed proud of the record which you have made in the last month. We are rapidly paying off our debts and we are continuing to expand our program. Since October the church has been standing on its own feet, and has not received any financial aid from without its membership; yet, we have a much larger program than ever before, larger crowds attending our services, a more complete and efficient Sunday school organization, a better organized and a much larger B. T. U., a working and growing W. M. S. and Brotherhood. All of this has been made possible through your cooperation. But even though our crowds have reached a new all-time high for January, I noticed in checking our list of Record readers, that many of you have not been attending the services. I want to take this opportunity to request you to join with us in Christian cooperation to advance the Kingdom of God in our Juniper Grove community. In order to keep you informed about our program and our progress, we now have a weekly bulletin service. Come every Sunday and get your copy. Our church is in the midst of an evangelistic awakening. In January it was our happy privilege to welcome four on profession of faith and one by letter. May we all join hands and hearts and souls in doing our part to serve Him by being loyal to His church.—C. B. Hamlet, III, Pastor.

The Baptist Bible Institute combines several interesting features to make Home Coming Week, Feb. 27-March 3. It will be worth going a long way and staying all the week to get the benefit of these lectures. There will be (1) A Pastors' and Alumni Day, (2) Religious Education Day, (3) Evangelism Day, (4) W. M. U. Day, and (5) Church Music Day. Here are the instructors: Baptist Bible Institute Faculty, New Orleans, La.; Julian Atwood, Pastor, First Baptist Church, Texarkana, Texas; Mrs. J. B. Boatwright, President State W. M. U., Columbia, S. C.; Lawson H. Cooke, General Secretary Brotherhood of Southern Baptist Convention, Memphis, Tenn.; J. Herick Hall, Minister of Music, First Baptist Church, New Orleans, La.; Harold Ingraham, Department of Administration, Baptist S. S. Board, Nashville, Tenn.; A. L. Kirkwood, Pastor, Port Sulphur, La.; W. H. Knight, Superintendent of Evangelism, Baptist State Board, Shreveport, La.; W. F. Powell, Pastor, First Baptist Church, Nashville, Tenn.; William Hall Preston, Associate Secretary, Southern Baptist Student Work, Nashville, Tenn.; I. E. Reynolds, Director School of Music, Southwestern Seminary, Seminary Hill, Texas; H. W. Stopher, Director School of Music, L. S. U., Baton Rouge, La.; C. A. Wells, Lecturer and Teacher, New York City, New York; T. Eugene West, Pastor, First Baptist Church, Williamsburg, Ky.

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## Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b.

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place."—2 Chronicles 7:14-15.

"Praising God, and having favour with all the people, and the Lord added unto the church daily such as should be saved." Acts 2:47.

The hand of the Lord has assuredly been in blessing upon His message. It has strengthened and encouraged your Secretary. At our first associational meeting, one for baptism, one by letter. The same message to a rural church for the first time, one for baptism. The same service to another association, two stalwart men hold up their hands saying, "We are lost, pray for us." That service the first time to a college group—a young man holds up his hand saying, "I am lost, pray for me." And that same service in a city church and the Lord added five—four being for baptism—all adults save for a fine boy.

May I suggest that we invite and urge those who are lost and unenlisted to our evangelistic conferences, mens' suppers, etc.

### II

The third associational men's supper (two reported last week) was held with Pastor Bragg and his fine folks at Carthage, Leake County. Afterward they confided to us that they had expected very few. The crowd overflowed into the hallway and kitchenette, (the latter a fine place to "catch"). Nineteen of 28 churches were represented, with six ministers present. P. D. Bragg is moderator and Dr. J. W. W. Lyle, clerk. The ladies of the Carthage church served a splendid plate.

The fourth associational men's supper was held with Dr. McMillan and the saints of Louisville, Winston County. Dr. McMillan reported this meeting last week, and it was a splendid meeting in attendance, spirit and results. C. C. Weaver, is moderator and J. H. Gunn, clerk, both of Noxapater. The ladies were out in full force at this meeting—an inspiration.

The fifth such meeting was held at DeKalb, Kemper County on that stormy Sunday, January 29th. Pastor Gardiner has just come to this field and we wish for him and the church success in every way. Nine churches of 14 were represented with four ministers. W. E. Hardy, Scooba, is represented with four ministers. W. E. Hardy, Scooba, is moderator and Miss Mary Leslie Poole, Gholson, is clerk.

### III

I am very grateful to our Heavenly Father and to the membership at Philadelphia for another Christian testimony. About three things I ask of a field in personal relationship: (1) A testimony to sound out for Christ's sake, folks saved and participating in all the work; (2) A spirit of unity in leadership and fellowship; (3) Allow men to leave the field in peace. The folks of First Baptist Church there have been wonderful in those three things. Words fail me as I try to express my appreciation for their love, loyalty, and co-operation. Deacons, other church officers, Sunday School and Training Union and Woman's Missionary Union leaders and members have all been building for permanency in Christ. What a climatic day the last Sunday, baptizing eleven, seventeen added the last 12 days, 16 memberships in the Five Thousand Club and 45 others took envelopes for a dollar each—a blessed fellowship.

Dixon and Pearl Valley churches also gave fine testimony, and contacts with all the county were helpful to me.

### IV

As I have studied this work it has pictured itself in my mind as a gigantic church-like set-up. There is evangelism, missions, teaching, training,

philanthropy, administration, debt-paying (I never held a pastorate but that building debts were to be paid), enlistment, planning programs, visitation! That is local church work! That is the work now!

How fortunate in department personnel—men and women I have known and worked with for years. Dr. Lipsey, Brother Goodrich, Mrs. Bell, Miss Smith and Mrs. Byrd in the publicity department; Mr. Williams, Mr. Farmer, Mr. Jones, Miss Traylor, Mrs. French in teaching leadership; Mr. Wilds, Mr. Pierson, Mr. Clark in training leadership; Miss Traylor, Miss Robinson, Mrs. Rice, and Miss Traylor again in W. M. S. Mrs. Gilfoy, Mr. and Mrs. Mize with their forces in the healing and helping. Drs. Nelson, Lowry, and Holcomb, a great Christian Education Committee. Evangelists Estes and Perry leading in that work, Miss Schilling and Mrs. Jane Pinnix Stone, stenographer.

That picture should strengthen our hands. It keeps our heart from being so hungry for the pastorate. It ought to re-assure family members and friends who were at first alarmed over my "leaving the ministry."

### V

Come to see us. Our time is your time. We want to be refreshed by your testimony. We want to share your problems. Frequently we will call on you for prayer.

### THE CHINESE BAPTIST MISSION Cleveland, Miss.

Interest continues good in the work of the Mission. God is giving increasingly great opportunities each year for the touching of these lives with His message of love. The Bible School lesson is set before these inquiring minds each Sunday with the prayer in the hearts of the teachers that God will cause these seeds of Truth to spring up and grow, yielding a harvest for His glory. All classes are taught in English except one, and this is taught by a Christian Chinese man. Mrs. H. H. Elmore has a class for the mothers, Miss Bettye Mae Hale one for the younger children and Dr. Georgia Lee Tatum one for the older boys and girls. The class for the men is taught by Mr. W. Y. Young. Dr. and Mrs. Eavenson step in wherever needed for special service. Dr. S. Y. Lee, the Chinese pastor, preaches every other Sunday in Chinese. He divides his time between Cleveland and Greenville. On the days he is gone, Dr. Eavenson preaches in English.

The day school sponsored by the Mission is now well into its second year. Fifty-eight students have been enrolled this session, most of whom are from Bolivar county, tho only a few live in Cleveland. We have as yet only one building and it is being used to the very limit of its capacity. It was designed to be a dormitory—one side for girls and one side for boys, with a common living room and dining room. Mrs. Halie Burleyson Morris is the Hostess-Mother in charge and is making a deep impression on the young lives of the students. Her long years of experience as a pastor's wife, and her experience in dormitory life has prepared her for the service which she is now rendering.

The living room and dining room are used for class rooms as well as the office. All meals are served cafeteria style. Each person gets his tray and takes it to his desk and eats there. Every day at lunch, about 55 people are served.

The new state Highway No. 8 will pass just in front of the property. Plans are well under way for landscaping the grounds attractively. Mrs. W. M. Merritt will have this in charge.

The corner lot of the property has been deeded to the Home Mission Board for the location of the Bottoms Memorial Chapel. Mrs. G. W. Bottoms recently made a personal inspection of the building and grounds. It is hoped that early in the spring the work on the Chapel can be started.

The school is already a religious and cultural center for this part of the Delta for the Chinese. At the close of the mid term examinations a graduation exercise was held. This was attended by the fathers, mothers and friends from over

a very wide section. Christian songs were sung, Scriptures read and a masterful sermon was delivered by Dr. Lee. Then followed the graduation exercise which was indeed a credit to the school and its work. One student was given a diploma for the completion of High School work and nine others were promoted to the High School from the Grammar School. Mrs. Melbourne Miller is the English Principal, with Mrs. Joe McCain as her assistant; Mr. Weiman Young is the Chinese principal, with Mr. Eugene Chau as his assistant.

Pray with us that the seed planted in these human hearts may spring up unto everlasting life to each of these boys and girls and through their influence their fathers and mothers may be won to Christ.

—BR—  
B. O. B. F.

B. Simmons, Field Representative

One month of 1939 has passed into history and in it is a record of progress in the Orphanage Building Program. Although we have had a lot of rainy weather, the Field Representative has visited eighteen churches, one Pastors' Conference and the Sunday School Conference at Jackson.

### Some Items of Interest

Recently I had no appointment for Sunday morning and went to hear a Brother preach. He asked me to tell something of the progress of the work and a little later a layman arose and said he would like to start an offering with \$25.00. In a few minutes the offering went to more than \$100.00. Moral. Some want to give. Give them an opportunity.

Recently a contribution came from Ed Orman, Tulsa, Oklahoma and in his letter he said, "I am proud to say I was once a member of that wonderful family and I often think of the ones who have left there and hope they are doing well."

Among contributions received recently are two checks for \$500.00 each, a car of lumber valued at \$500.00 and the promise of another car of lumber to be sent later. Along with these have come many small gifts from those who are able to make only small gifts.

The work on the Boys' Dormitory is progressing well, considering the weather and before many moons it will be completed.

Other Sunday Schools are joining the group making offerings once each month. This is encouraging. Although the offerings may be small, we ask the treasurers to send in those amounts each month.

—BR—  
Annual meeting of the trustees of the Baptist Bible Institute will be held in New Orleans February 15, with standing committees meeting the day before.

Prof. Garland Taylor, Professor of English in Tulane University, was one of the new deacons ordained recently by St. Charles Avenue Church in New Orleans. His father, Dr. J. A. Taylor, of Brookhaven, led the ordaining prayer.

Here is just a small fraction of what has been done by the Baptist Memorial Hospital in Memphis, which is now a \$3,000,000 institution, the largest Baptist hospital in the world: Up to November, 1938, fourteen thousand and six hundred charity and part charity patients had been treated in the Hospital since it opened in 1912. In 1938, about five thousand charity patients were treated, which represents a gift to charity of \$272,000.00. Two hundred nurses are in training in the Hospital.

The Southern Executive Committee of the W. M. U. met in Birmingham last week. Up to this time, there have been given \$291,000 on the Lottie Moon Christmas offering for foreign missions, and it will go to \$300,000. Their goal was \$200,000. They had set as a goal for the Golden Jubilee Offering \$60,000, of which \$50,000 was for the W. M. U. Training School, and \$10,000 for the training of young negro women. They have already gone beyond this amount, \$75,000, and two states yet to report. No wonder some of the brethren are singing, "Let the Women Do The Work."



# EDITORIALS

## IRREPRESSIBLE CONFLICT

This phrase came into use some years before the American civil war, and became a part of the national history. It was descriptive of conditions which obtained in the United States at the time when the opinions of men were set against each other in the matter of state's rights as they were affected by the slavery controversy. It was both a political and a moral question, as many questions are, and they can not be separated. That is why religion and politics sometimes get mixed up in men's minds, and preachers and religious leaders are accused of "meddling in politics." A question may be political on one side and moral on the other. Indeed it is quite possible that all political questions are at their roots moral questions.

Just as questions are both moral and political, so our people are both citizens and Christians—that is when they are Christians. The same man is a member of the civil commonwealth, and a citizen of the kingdom of heaven. His duties in both cases do not conflict, and there is no reason for confusion. If he is a good Christian, he is also a good citizen. If he is a good Christian he is bound to be a good citizen. The Bible puts this obligation upon him.

But back to the matter of irrepressible and inevitable conflict. Moral ideas have a way of asserting themselves. They become convictions, and must be proclaimed. They are vital and have a way of springing up, of obtruding themselves. They demand consideration and action. They are not content with being merely academic. They are not philosophical tenets which may be labeled and tabulated and stowed away in a filing cabinet. They govern men's conduct, because they are at bottom religious. They are born of God, and must at last answer to God for their conduct.

These moral and religious convictions when they become outspoken and militant are sure to encounter opposition and awaken hostility. They bring on a fight. It means war; and it is war to the death. If moral conviction produces action it will eventuate in open warfare at last. It often means physical warfare, though that is not the desire nor the fault of the moral convictions.

That is the way the American civil war was produced, with all its deadly consequences. That is the way most wars are produced. When the "Son of God goes forth to war, a kingly crown to gain, His blood-red banner streams afar," and the question inevitably comes, "Who follows in His train?" That is a great militant Christian hymn, and there are many others which are worth recalling. The "White Horse and He who sat thereon" is the symbol of militant righteousness. And they are always followed by the Red Horse of inevitable and irrepressible conflict.

Christian people need never be afraid of a fight for truth and righteousness. There is no winning without warfare. There is no crown without conflict. "To him that overcometh will I give to sit with me on my throne." Sovereignty succeeds service. There is no use in singing "Stand up for Jesus," or "Am I a Soldier of the Cross," unless we mean to put on the armor and withstand in the evil day.

The world is in confusion, turmoil and strife today. This was born of conflicting ideas. It is the contest between right and wrong, truth and error. And often it looks like the wrong side is winning. But He who went forth conquering and to conquer in the sixth chapter of Revelation will return in the nineteenth chapter with "many crowns." Read. Rev. 19:11-16.

Mr. Chas. J. St. John, a Mississippian, now and for several years in charge of the Bowery Mission in New York City, says: We deal with 150,000 to 250,000 of John Barleycorn's finished products each year, men who started with a social drink, took two or three cocktails, thought they could handle booze. Today they are in the gutter.

## JEW AND CHRISTIAN

All of us ought to be grateful for any indication of good will between Jews and Christians, and we should be glad to contribute what we can to the growth of friendly feeling between them. It was our Lord who made the good neighbor policy extend to people of other faiths and other races. It was He who interpreted neighborly conduct as beneficence toward those who belonged to an alien race. It was He who taught that genuine love leaps all such barriers. It was He who said that God so loved the world, the whole world, that He gave His only begotten Son that whosoever believeth on him should not perish but have everlasting life. Of Him his apostle said that He broke down the middle wall of partition, having abolished in his flesh the enmity, the law of commandments in ordinances; that he might create in himself of the two one new man, so making peace. Such scriptures could be quoted indefinitely, to show how there is one God over all, and one Lord Jesus Christ, and that the same one is Lord over all, rich unto all that call upon him.

There is no scripture teaching more certain than that God means that there shall be one fold and one shepherd. It was a Jew who said, "God hath made of one every nation of men to dwell on all the face of the earth"; a Christian Jew. And every man who bears the name of Christian accepts this teaching or he is false to the fundamentals of the Christian faith. It is well for us to bear these things constantly in mind and treasure them in our heart. There is no distinction between Jew and Greek, between Hebrew and Gentile. They have all sinned; Christ died for all; all of them may be saved; and all of them must be saved in the same way. Sin has caused all to be lost; and salvation is provided for all in the same way and on the same terms.

These things are said to help us to clarify our thinking; and some other things must be said for the same purpose. And here is what needs to be said. A man is not saved because he is a Gentile; he is not saved because he has been brought up in a Christian country, or in a Christian home. And neither is he saved because he is a Jew, nor because he has been brought up in what may be called a devout Jewish home. All are lost because all have sinned. Any man who reads the first three chapters of Romans cannot miss seeing that.

In the beginning of the gospel, when John the Baptist began his ministry in the wilderness on the banks of the Jordan, he made it plain that a man is not a child of God because he is a child of Abraham. "Think not to say within yourselves, we have Abraham for our father." They could do that and still be a "generation of vipers." John was a Jew. Jesus was a Jew; nearly all the early apostles were Jews, but every Jew was warned to flee the wrath to come. They were told to repent for the kingdom of God was at hand. They were told to repent and believe on Him who was to come. They were told that as many as received Jesus were given the right to become the children of God, which they were not beforehand. And Jesus said to the Jews in Jerusalem, "He that heareth these words of mine and believeth on him that sent me, hath eternal life and cometh not into judgment. We are all in the same miserable case, and all have the same way of escape. We can afford to be interested in one another.

A Christian is one who has personally accepted Jesus as Lord and Savior, whether he be Jew or Gentile. And if Jesus has saved him he knows there is "none other name under heaven given among men whereby we must be saved." We know that Jesus said "No man cometh unto the Father but by me." He said, "No man knoweth the Son save the Father, and no man knoweth the Father except the Son and he to whom the Son willeth to reveal him." He also said, "He that rejecteth me, rejecteth Him that sent me." Also it is said, "This is the condemnation that is come to the world that light is come into the world, and men loved darkness rather than light."

Paul was a Jew but he had no illusions about

the question of their being saved or lost. He said, "My heart's desire and prayer to God for them is that they may be saved." He said, "By the law shall no man be justified in His sight." He said of the salvation in Christ that "there is no difference for it is us unto all and upon all that believe." To disbelieve is to be damned. To reject Christ is to be forever lost.

Now these things are said in view of the misguided efforts to institute fellowship between Jews and Christians, as if it makes no difference whether one believes in Jesus or not. We ought to love our neighbors as ourselves, our Jewish neighbors. But to say or do anything which leaves the impression that there is no difference between a Christian and another who is not a Christian is disloyalty to Jesus and a denial of all the truth of the gospel. It is to deny what any man ought to know is true. That the Jewish race is a superior race no man can doubt. That there are many of these people deserving of high honor is certain. That some of them are devoted and loyal to their religion is beyond question. So it was in Paul's day, for he said "They have a zeal for God." Of himself before he became a Christian, he said "I was zealous for God as ye all are this day." But even so he looked back upon his condition at the time and says he was the chief of sinners, a persecutor and blasphemer. He obtained forgiveness because he did it ignorantly in unbelief.

We would not say one word which would wound the sensibilities of our Jewish friends. We would do all to prove our love for them. We must show them every possible kindness. We sympathize with them in their persecution; we would protect them against wrong and abuse. And like Paul would pray for them that they might be saved. Any intimation that they may be saved without the acceptance of Jesus is a gross wrong to them. Any suggestion that their religion and ours will get us to the same place is a repudiation of the gospel of Christ. If they or any man can be saved or is saved by religious observances then Christ died for nothing, for no cause, his death was unnecessary and a reflection of God who permitted it and planned it. There cannot be religious fellowship between people whose faith is antagonistic, between one who believes in Jesus and one who rejects him. "No man speaking by the Spirit of God says Jesus is anathema."

## SEVEN SPIRITS BEFORE THE THRONE

This phrase will be readily recognized as taken from the book of Revelation. It is found in the fourth chapter, the chapter in which John gives us his vision of God on His throne. Like all the Bible, like everything which God hath made, this chapter is the revealing of God. Every verse of it, every word of it, is meaningful and beautiful in its symbolism.

We are here concerned only about the part of the fifth verse which says, "And there were seven lamps of fire burning before the throne, which are the Seven Spirits of God." Fortunately the symbolism of the lamps is explained in the verse itself and we do not have to guess at it, or work it out by any sort of reasoning. The seven lamps are the seven Spirits of God.

It is a matter of common knowledge that in the Bible the number seven represents fulness and completeness. Whether this was because of the creation week, whether it is divinely implanted in the nature of things, we do not know, but seven does represent plenitude and completeness. It is not to be understood that there are actually seven Spirits, that is seven Holy Spirits, but that the Holy Spirit is here represented as adequately and completely discharging his function before the throne of God. Nothing that is needed is lacking. The Holy Spirit is God's final gift to men, and he leaves nothing undone or incomplete which would help men to attain all that God has purposed and provided. He is called the Spirit of wisdom whose work enables us to be filled unto all the fulness of God. We are to be filled with the knowledge of his will in all spiritual understanding. The Holy Spirit filled the place where the disciples were assembled

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at Pentecost. And we are exhorted to be filled with the Spirit. The work of Christ is not complete without the Holy Spirit. And the work of Christians is useless without the Spirit.

The Seven Spirits of God are here represented by "seven lamps of fire burning." Here are three words all intended to indicate adequate light. These words are "lamps," "fire" and "burning." No one can be in doubt as to what lamps are for. And we are here made to know that they are adequate in number, that they are like a torch of fire, and that they are constantly burning, the glow intensely and they never go out.

This is all in accord with the teaching of Jesus about the Holy Spirit. He is called the "Spirit of Truth," he is called a witness to Jesus; He will guide the disciples into all the truth. He will abide with them forever. He will be in them. He will bring to their remembrance all that Jesus has told them. He will take the things of Christ and show them unto them.

Remember that these seven lamps are before the throne of God. The knowledge that the Holy Spirit imparts is specifically about the Sovereign God. Our knowledge of spiritual things is conditioned upon having the Holy Spirit to be our teacher. Spiritual things are spiritually discerned. At least twice in the book of Revelation, John says, "I was in the Spirit." Each time it was as some special revelation was about to be made to him.

But there is more than knowledge or information imparted. The Holy Spirit is before the throne of God to give us practical help in approaching the throne. We know not what to pray for as we ought. We know not how to approach God as we should. If it were not for the aid of the Holy Spirit we would be utterly helpless. He waits before the throne to help us in our approach. The Spirit maketh intercession for us. If we do not "pray in the Spirit" our prayers fall short, utterly fail. But he helpeth our infirmities and maketh intercession for us according to the will of God. He takes our poor supplications and makes them acceptable when we approach the throne. And in like manner our praise is dependent on Him. Paul says "Be filled with the Spirit . . . making melody in your hearts unto God." We are to sing in the Spirit.

—BR—

#### SEVEN SPIRITS INTO THE EARTH

—O—

In the fourth chapter of Revelation John tells us of seeing not only the "Seven Lambs of fire burning before the throne," but he tells us also in the fifth chapter of the Seven Spirits of God sent forth into all the earth. A comparison of these two passages is very instructive. We have seen in a previous article how the Holy Spirit in all his fullness before the throne becomes our enlightener in knowing God, and our helper in approaching him. We turn now to the "Seven Spirits of God sent forth into all the earth." Of course the same Holy Spirit is here meant as in the previous chapter, but here He is fulfilling a different office in a different sphere.

Notice that this fifth chapter is about Jesus, as a "Lamb standing as though it had been slain." The Lamb was "in the midst of the throne, and of the four living ones and in the midst of the elders." And then He is described as "having seven horns, and seven eyes, which are the Seven Spirits of God sent forth into all the earth."

There can be no doubt of course that he is talking here about the Holy Spirit. And again it should be remembered that the number seven indicates the fullness and completeness of the work of the Holy Spirit, but in a different sphere of activity. We must not fail to connect the work of the Holy Spirit with Jesus. That the Bible again and again makes evident. Here the Spirit is symbolized by seven horns and seven eyes of the Lamb.

The Lamb is in the midst of the throne. There will be no work of the Holy Spirit apart from Jesus. And there will be no working of the Spirit except where the Lamb is on the throne. In the Gospel of John we read, "From within him (the

believer) shall flow rivers of living water." And this he said "The Holy Spirit for the Spirit was not yet given, because Jesus was not yet glorified." It is only when Jesus is enthroned, when he is acknowledged as Lord of all that the Holy Spirit is poured forth. So it was at Pentecost after the ascension and enthronement of Jesus. So it always is and will be. The Holy Spirit is given to them that "obey him," that make him the Lord of their lives.

It is significant also that the work of the Holy Spirit is here represented as accompanying the Lamb standing as though it had been slain. Jesus as the sacrificial lamb, who by his atoning blood reconciled God to men, makes possible the coming and working of the Holy Spirit. It had just as well be understood and plainly said that the work of the Holy Spirit will accompany only the ministry of those who believe with John the Baptist that Jesus is the Lamb of God that taketh away the sin of the world. To deny or ignore the atoning blood of Jesus is to shut oneself off from any working of the Spirit of God.

The symbols here used of the Holy Spirit are the same horns, and the seven eyes which the Lamb has. The symbolism of horns and eyes is not hard to interpret. Horns are used as the symbol of power, and eyes as the symbol of wisdom. You may look that up in your concordance if you wish, in the Psalms, in Daniel and other prophets and throughout the book of Revelation. These "seven horns and seven eyes, are the seven Spirits of God, sent forth into all the earth."

Paul says that unto the called Christ is "the power of God and the wisdom of God," I Cor. 1:24. And he says Christ is made unto us wisdom from us. To be sure He is not this to all men, but to those who are enlightened and empowered by the Holy Spirit. The work of Christ is made effective by the Holy Spirit. He is the Spirit sent forth into all the earth. Here "sent forth" is the same word from which we get the word apostle. The Holy Spirit is God's apostle, or missionary, one sent forth into all the earth. The Holy Spirit was intended to be with and in all believers. The prophecy of Joel which Peter quoted was: "I will pour forth of my Spirit upon all flesh." And then he enumerates all classes of people who are to be the beneficiaries of his coming. Peter says, "The promise is to you and to your children, and to them that are afar off, even as many as the Lord our God shall call." Nobody, no Christian, is excluded. The ends of the earth are included—sent forth into all the earth.

A further word shall be said about the fullness of the Spirit. God meant that we should have Him in all His fullness; that he should do for us whatever is needed; that our strength should be adequate to every demand, that wisdom should be given us for every need and every agency. There is no lack. Jesus said I have come that they may have life and may have it abundantly. "He giveth to all men liberally." "No good thing will he withhold from them that walk uprightly."

Some of you have the current from a high-powered electric line coming into your house. There is one current but it performs many and varied tasks. Here is your electric stove where the electric current boils the water. In three feet of it is your refrigerator where the water is turned to ice. Just overhead is the bulb where the current is turned into light. In another place is your electric door bell operated by the same current. In your living room is an electric fan operated by the same current. Perhaps in another room is your washing machine or churn operated by the same current. So do the Seven Spirits of God, the one Holy Spirit, entering your heart produce all the fruits of the Spirit and set in motion all your Christian activities.

—BR—

It is said that the Congressional Library in Washington is the fourth in size in the world, having nearly five million volumes. The three largest in the world are in Russia, each having over six million books.

## LET'S GO

By A. L. GOODRICH, Circulation Manager

"Ask the People and They'll Subscribe"



REV. J. W. BURNETT

#### A PREACHER WITH A PROGRAM

For three days we were privileged to be with Pastor J. W. Burnett and the Mt. Zion saints. This good church is near Madden in Leake County.

Those who know brother Burnett know that no grass grows either under or near his feet. He is a living example of perpetual motion. He is also demonstrating with this church the fact that the average church wants to do things and will if led.

The following is the 1939 program adopted by the church at the pastor's suggestion:

#### Promotional Program for Mt. Zion Church, 1939

1. Preaching first and third Sundays.
  - Sunday school and Training Union every Sunday.
  2. January, third week, Missionary week. Study course.
  3. On Friday before the first Sunday in March, observe prayer and fasting day.
  4. An all-day meeting on Friday before the second Sunday in April.
  5. First Sunday night in May observe Lord's Supper.
  6. (a) Second week in July, B. T. U. study courses for five unions.
  - (b) Revival meeting begins on Friday night before the third Sunday in July.
  7. (a) August, first week, vacation Bible school.
  - (b) Beginning on Monday after second Sunday, a church school of music.
  8. First Sunday night in October observe the Lord's supper.
  9. November, first week, Bible conference.
  10. December, first week, Sunday school course.
- Financial program for 1939:  
 Pastor's Salary 73%.  
 Cooperative Program 10%.  
 Baptist Record 5%.  
 Local Expenses 4%.  
 Sunday School Literature 4%.  
 B. T. U. Literature 4%.  
 Leake County has 94 Record subscribers per 1,000 Baptists and they are listed as follows:  
 Dossville 1, Lena 9, WALNUT GROVE 87 and  
 (Continued on page 16)



### BAPTIST WORSHIP

Ernest O. Sellers

Worship, arising from man's religious nature, is the outward expression, in some stated form, of his inward desires or experience. The spirit is more than the form but still it must not be formless.

Someone has suggested that New Testament worship,—arising chiefly from the synagogue,—in which all believers are ministers, not priests, and that is free from the temple, has seven cardinal (sacred?) principles: (1) Scripture reading, (2) Exposition—teaching and preaching—of the Scriptures, (3) Prayer, free and spontaneous as well as the use of venerable forms, (4) Singing, devotion and praise expressed in old as well as new hymns, (5) Creed or confession of faith, (6) The offering, an expression of gratitude and stewardship, and (7) The ordinances—two, baptism and the Lord's Supper, the outward sign of a changed life and the entrance into a new society.

Baptist churches, with their easy-going democracy, have not departed as far from ritualism as the Salvation Army and the Friends. Still there is not to be found any widely accepted form of service, certainly nothing that has been offered by vote of any conference or convention. In a recent careful investigation we have been unable to find a single Baptist author who has given the world a book on this subject written from the Baptist viewpoint. Many fine productions for non-Catholic believers are in print but nearly all are from Episcopalian pens.

The services suggested by Calvin and Knox do not vary much from our present day practices. A Scripture lesson and the Ten Commandments, a confession of sin, Psalm singing, free prayer, apostle's creed, sermon, and benediction. Sometimes services began with an invocation and had a consecration of the elements (communion). This corresponds in general with the services with which we are familiar. The question sometimes arises, how many Baptist pastors separate, in their thinking and practice, between an invocation and a prayer? There is a difference not only of length but also of content. Again, especially in the Southland, how often do we hear a benediction? Brother so-and-so will lead us in a closing prayer. The brother rehearses a point or two of the sermon and few in departing think overmuch, or at all, of the declared goodness and grace of God.

In examining the details of worship services—too frequently termed "preaching services"—it is well to ask ourselves the question if the preachers and musicians are not often guilty of preempting too great a portion of the time of the assembly? Congregations are often not asked to sing more than one hymn—"first two and last verses"—and not privileged to join in Scripture reading, recitation of Psalm or in the Lord's Prayer or in singing of Gloria and Doxology. Frequently one hymn and the opportunity to place something on the collection plate is all the co-operation congregations are offered. Should we be surprised that ritualistic bodies and those given to much emotional expression often have more regular and frequently a larger attendance upon their services? The pleasure of passive listening will most easily supplant an active sharing in worship.

Our plea is for a more prayerful and careful consideration of the objective as well as every item employed in public worship. Particularly we urge a greater use of hymns. Music is the truest expression of the emotions. Hymns express and intensify our faith, our joy and our determination to do the will of God.

Our difficulty is a wrong conception of a real service of worship and a lack of musical training of our congregations. The pastor must meet this need, he cannot resign his leadership. He must know every detail, promote reverence during singing as well as during prayer, sing or show interest in hymns and call for a greater degree of congregational cooperation. Thus they will help to make His praise gloriously effective

### DEMAS THE DESERTER

Matthew T. Andrews

In the long ago, when piracy was practiced more than it is today, it was a custom on the sea to hang rattle-chains along the railing of vessels, strung with the skeletons of dead men. This was done in order that those passing the vessel might hear the wind whistling through these skulls on the rattle chains and be warned of the vengeance with which such crimes as piracy would be punished.

This is evidently Paul's objection in holding up Demas before us. It was not to show any revenge, but to warn those who are lured to their downfall by the fascinations of the world. Demas was a bright, attractive Greek Christian, "popular," as his name indicates, and a member of that immortal group who became helpers to Paul in his memorable itinerant ministry. The fact that he fell into such an association with the great apostle was decidedly to the deserter's credit.

#### I

The history of his fall. It is not the first time his name is mentioned. Paul had once regarded him with warm affection and gave him honorable mention. "Luke, the beloved physician, and Demas greet you," he wrote to the church at Colosse. And in his letter to Philemon he introduces Demas again. "There salute thee Epaphras, Markus, Aristarchus, Demas, Lucus, my fellow-prisoners." Here is a galaxy of bright stars in the firmament of high Christian service, with Demas shining among them.

His therefore was the fall of no ordinary man. He had been faithful and undaunted to encounter persecution and to stand up under it with the rest. He had stood in the front rank of the early Christian heroes and had fought battles with the bravest of the apostles. But once a martyr, he is now a renegade; once a brave soldier, now a base deserter. That which makes his fall so sad is, that it was a fall from great heights. In a letter written from his Roman prison to Timothy Paul told what had happened to Demas. It is but a sentence of nine words, but time will never remove the damage it inflicted on his name: "Demas hath forsaken me, having loved this present world." 2 Tim. 4:10.

#### II

The cause of his fall. Paul does not leave us in doubt as to the cause: "having loved this present world." Now just what is this forbidden world that proved to be the undoing of this man? Was it the physical world of days and nights, of hills and valleys, of mountains and plains, of clouds and skies, of seas and rivers, of fruits and flowers, or sunrises and sunsets? I think not. To forbid the love of these would be to forbid the love of God. Was it the trade or the profession he followed? I think not; certainly not if it was an honorable one. One's profession is not incompatible with his religion, unless it is degraded by fraud or chicanery.

Sometimes we undertake to define this forbidden world by classifying things. Certain games we label as right, and others we label as wrong. Certain amusements we classify and label as damaging, and others we label as harmless. Certain indulgences and practices we know are morally wrong, such as drunkenness, and profanity, and things worse. We do not debate these. Our trouble is in the sphere of questionable things. It is there that we do our labeling.

Well, classifying and labeling things is good so far as it goes; but I doubt if we will ever draw the line against worldliness successfully by classification. One might avoid all the things we label as wrong, and at the same time be incorrigibly worldly.

Worldliness is a spirit. It is an attitude of the soul. It is life devoid of spiritual ideals; life without any high callings. It is life bounded by superficialities, life with success rather than

and effectively glorious.

—The Baptist Bible Institute,  
New Orleans, La.

holiness as its goal, life with the horizontal rather than the upward look.

Sometimes the love of this forbidden world may take the form of love of ease. A man may love his own house or the highway more than he loves God's house. He may love the Sunday newspaper better than he loves the good news of the gospel. He will stay away from his church for a cause that would not keep him away from his business.

Sometimes it may take the form of love of money, or the things that money will buy. The prospect of a vast fortune, with a lordly palace and a gigantic estate, where prodigious luxuries will make life a dream—such love will eat up every noble passion of the human heart.

Sometimes it may take the form of the love of pleasure. The culture of the mind, the enlargement of the sympathies, and the peace of an approving conscience lose their place, and life is turned into one uninterrupted round of merry-making and fun. These surrender themselves completely to the fooleries of fashion and are caught in the meshes of an over-wrought social life. Paul describes a woman of this type when he says: "She lives in pleasure, and is dead while she lives."

#### III

The perilous effect of a worldly temper. The appeal of this forbidden world confronts us everywhere. It is mighty in its influence because of its proportions. I am no cynic when I say that worldly people are in the majority, and by the impact of numbers that are bold and aggressive they try to dominate things. They make Christians timid and afraid. They put a pressure into life that is hard to resist.

Not many people like to appear odd and eccentric. It is easier to conform than to be transformed. And too often, rather than appear odd or give offense, we compromise and lower our flag. Rather than protest, we strangle our finest impulses and become captives to the powers of "this present world." Every act of conformity to "this present world" prints indelibly upon the character. What one has done lasts forever. By every good act one has gained something he can never lose; and by every wrong act he has lost something he can never recover.

Poor deluded Demas! He was a victim to a false philosophy of life. He supposed that if he remained with Paul and went on to evangelize Rome, his life would be thrown away. Such service he regarded as unworthy of his great talents. He wanted his life to count. His folly is apparent. The other companions of Paul became famous and achieved earthly immortality. Demas came to a scribed manhood and an appalling failure, and he died at last stung by the memory of what might have been.

Samuel Johnson, the great moralist, was once invited to visit David Garrick, the great actor. Garrick showed Johnson all the elegance and beauty of his luxurious country villa, then said to Johnson, "What do you think of it?" Johnson, saying his hand gently on the shoulder of the actor, said quietly: "Ah, David, these are the things that make a death bed miserable."

And they are, if they have been loved for their own sake. What profit is there to a man, if he has spent his life loving "things," and is not rich toward God?

#### —BR—

### MENDICANTS OF MERCY

Edseca Adrianelli

#### —O—

(Litany to be repeated by the poor on presenting themselves at the altar each Lord's day morning.)

Lo, here we are again

With outstretched hands, O Lord

Some blessings to obtain,—

Lo, here we are again,—

Lord, thou wilt not disdain

Us poor whom men abhorred . . .

Lo, here we are again

With outstretched hands, O Lord.

#### —BR—

Rev. Gerald H. Payne, pastor in Portsmouth, Va., died suddenly of apoplexy Jan. 25.

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# BAPTIST THEOLOGICAL EDUCATION

## J. W. Shepard

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At least two thirds of those who ought to receive theological instruction are of the class of men who have not the means to get a college education. Many of these now in straitened financial circumstances have in them the elements, which with a limited but well-adapted training, will furnish the backbone of an able, faithful, and practical ministry. Not every God-called man should be made an adept in philology, a student of the Bible in its original languages, a master of the various philosophical theories true and false. Every student for the ministry should be encouraged to get the most complete scholastic preparation possible to him but many will find it impracticable if not impossible to go beyond an adequate knowledge of the truths of the Scriptures, and the laws which govern their interpretation and application to the fundamental and rudimentary needs of the people.

There will be a much smaller class of men who will pursue scholarly preparation to the highest degree, that there may be leadership in the larger centers and in the greater social movements. But the far more numerous class of the ministry will always be comprised of those who must occupy the vaster suburban, small-town, and rural districts. For the work of these fields the minister needs a thorough training in the Word of God and the methods of soul winning and religious education. The aim of this instruction should be to deepen the spiritual life and consecration of the student, and make him an efficient instructor of his people.

Along with this large class of students will be associated under conditions which should not embarrass but stimulate the less prepared, a smaller class of college bred men, who will be given the more elaborate preparation for religious leadership, such as our times demand. Sometimes the church has been the leader in social, educational and political problems; most times it has been far behind in its dealing with current questions which affect vitally the progress of the kingdom. We are living in a new era, when human thought is in a flux and stupendous changes are taking place. Modern science is leading us but where? Our theological seminaries must provide for an adequate interpretation of sociological phenomena from a Christian standpoint. The new materialistic psychology is vitally affecting the thought of the rising generation of students in our colleges and universities. Theological faculties must equip the coming ministry to cope with this most difficult problem. Missionaries have need today of the most thorough disciplinary training if they are to meet the complex conditions on the fields. International relationships vitally affect the whole work of missions and the missionary must not only be informed on international matters in general but must understand how to tactfully conduct his work within the sometimes narrow limitations of governmental restrictions. All of these and many more conditions of our modern complex world civilization call for the most thorough and complete preparation and training and such the modern seminary must provide.

To meet these increased demands of our world denominational problem a relatively large body of elaborately trained pastors and denominational leaders must be forthcoming from our seminaries. Without missionary pastors filled with zeal and consecration, who will be the "rope-holders," the missionary enterprise will break down from a lack of support at the home-base. Such a pastor must be thoroughly informed as to various problems. Without training in the art of soul-winning both theoretical and practical and in the methodology of religious education the pastor today will be unable to marshal the forces of the churches in the homeland. Apart from a broad understanding of Christian sociology and ethics he cannot be a leader in the thought of his people in dealing with the many vital problems arising in the economic, and social spheres. It is imperative that the thoroughly equipped pastor today should be able to lead

the thought of his people in these vital questions. He must know how to set before them a sane social program and in so doing not lose sight of the Gospel of redemption.

It is of vital importance that the theological course should securely indoctrinate its students. We live in a day when there are many winds of doctrine and strong union tendencies. In the Ministerial Union of one of our large cities recently one of the Pedo-Baptist brethren suggested that a union communion service would be very appropriate. A stout-hearted Baptist pastor arose at once and facetiously suggested that a union baptismal service should precede. Finally the theological courses both for the adequate but less elaborate and for the broader, more scholarly preparation should be kept in vital touch with the real needs of the people by required and accredited organization of practical religious activities and supervised clinical hours that the theological interne may get the "feel" of the instruments of soul-surgery. The apprentice method has every argument in its favor in the creation of a practical ministry.

All honor to those who founded our Baptist theological education in the South a hundred years ago—James P. Boyce and John A. Broadus! All praise to those who have come after them to perpetuate its power and influence which have touched the ends of the earth! May its fruitage be greatly multiplied in the earth till He comes again to reign forevermore!

—Baptist Bible Institute.

—BR—

## STREAMS IN THE DESERT

—O—

I will pour waters on him that is thirsty,  
And floods upon the dry ground;  
For all of the needy, the hungry and sad,  
My blessings do richly abound.

My spirit I pour on those I have chosen,  
They shall spring up like the green grass;  
All of thine offsprings profusely shall grow,  
As willows by waters we pass.

Thus saith the Lord, the Redeemer of Israel,  
I am the first, also the last;  
There is not god whose word is so faithful,  
Fear not though storms their shadows cast.

All of the thirsty may freely draw water,  
Buy wine and milk, graciously free;  
Let every soul delight in its fatness,  
Freely bestowed, satisfied be.

For all of the thirsty, the weary and feeble,  
Streams in the desert freely flow;  
Wilderness and the dry ground shall blossom,  
Valleys fear not as on you go.

Whoso shall drink of the waters He giveth,  
Never shall lack nor thirsty be;  
Water He gives is ever abundant,  
Springs from within, wells full and free.

—Ernest O. Sellers,  
Baptist Bible Institute.

—BR—

Dr. Jno. W. Elliott, a native of Virginia and alumnus of the University of Richmond, but recently pastor in Philadelphia, becomes president of Anderson-Broadus College, Philippi, W. Va.

A brother who does not write it for publication says some sensible things which our people would do well to think about. He feels that we need a man to give his whole time to awaken in our Baptist people of Mississippi a conviction about and interest in Christian Education, and to utilize the 5,000 Club as an instrument of meeting our financial obligations; to "sell Christian Education to Mississippi Baptists so that they will not only send their money, but more of their boys and girls. This would be a big job, but the right man could do it if he were given the time. It is my prayer that the Lord will hasten the day when our people will see the value of Christian Education, and not discredit it as the mass of the church members of my acquaintance are doing. Glad you are making many think, and hope it will do good."

B. Y. P. U.

—O—

B—Is for Baptist a Christian creed  
A pathway to Heaven if only you'll heed,  
A church the Savior so wonderfully built  
Upon the rock that never should wilt.

Y—Is for youth when the cares are light  
To enlist for the Master to fight for the right,  
To fight against sin let this be our aim  
If over yonder a crown we should claim.

P—Is for people both young and old  
Who need a dear Savior, a redeemer of souls,  
So let this be our mission to seek for the lost  
And win them for Jesus whatever the cost.

U—Is for union together we stand  
In the bonds of unity an unbroken band,  
To work with our hands, our minds, and  
our hearts  
Attended with hardships, and fierce fiery  
darts.

So come all you young people and join in our work  
And be a good soldier never to shirk,  
Join in this battle there's plenty to do  
This call is extended young people to you.

—Contributed by (Miss) Mabel Nix

West Enterprise, Miss.

—BR—

## "DON'T DIE ON THIRD"

By Lemuel Hall, Pastor

First Baptist Church, Granite City, Ill.

—O—

The above was the caption of an editorial in a Chicago paper the next day after the Chicago ball team won an important game. It was the last inning with the score 0-0. The Chicago player had been advanced to third through a sacrifice hit. Two were down. The chances were that the man at bat would not get a hit. Should the runner risk dying on third? He determined that he would not die on third. It was too near home. Watching his chances he took advantage of a slow return of the ball to the pitcher and make a dash for home. There was a cloud of dust, a breathless stillness in the stands until the umpire shouted, "Safe!" Then the crowd roared its din of approval. It meant victory to the team.

It seems to me that the Hundred Thousand Club has been sacrificed around to "third." We are nearing a victory. What a din of shouting there will be when the Great Umpire of the universe calls out concerning our Baptist property, "Safe!"

Have we kept up our Hundred Thousand Club pledges? Are we still as pastors pushing this basic movement that means victory all along the line of our Baptist work? Don't die on third, brethren! Don't die on third!

—BR—

Comment of a bell boy in a big hotel in Memphis was that he had not seen a single young woman who attended the Southwide B. S. U. Congress smoking a cigarette.

Dr. S. H. Jones, pastor of the Siloam Baptist Church, Marion, and also teacher of Bible in Judson College, has offered his resignation to accept the pastorate of the First Baptist Church of Brookhaven, Miss. In Alabama he has been a brother beloved, wise in counsel, an efficient and faithful pastor and an able teacher of the Bible in Judson. Many will join the editor in deep regret at his going and in the meantime, will congratulate the First Baptist Church of Brookhaven, Miss., on procuring him as pastor.—Alabama Baptist.

To the members of the Crystal Springs Baptist Church: Beginning with this week you will receive the Baptist Record each week. The church voted last Sunday to adopt the Every Family plan and send the Record to every resident home. It is the hope of the pastor that all will read it including the children. You will find interesting materials and articles for all departments and ages. If you wish to keep informed about what Baptists are doing, what they plan to do, and many things they ought to do, then read this paper weekly.—Pastor A. B. Pierce.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
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Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

### LOTTIE MOON CHRISTMAS OFFERING—January 23, 1939

#### Reported by States

Name of State	Goal	Total Receipts	For Causes Not in Southwide Goal	Retained for State Expenses	Resultant toward Southwide Goal
Alabama	\$12,700	\$13,645.34	\$ 3,841.78	\$177.80	\$ 9,625.76
Arizona	400	460.13			460.13
Arkansas	6,000	8,440.85	440.00	200.00	7,800.85
District of Columbia	900	1,079.09	1,079.09		
Florida	7,000	8,000.17		113.22	7,886.95
Georgia		20,228.02			
Illinois		3,024.17	500.00	56.65	2,467.52
Kentucky	16,000	18,501.60		197.00	18,304.60
Louisiana	8,970.23	7,831.95			7,831.95
Maryland	2,562.50	2,151.65			8,151.65
Mississippi	12,000	11,750.45	1,000.00		10,750.45
Missouri	13,450	12,355.30		160.29	12,195.01
New Mexico		1,128.00			1,128.00
North Carolina	35,000	37,260.01	2,480.00	271.38	34,508.63
Oklahoma	13,000	12,190.00		190.00	12,000.00
South Carolina	21,400	21,117.94	1,600.00	155.39	19,362.55
Tennessee	17,000	16,531.86		219.30	16,312.56
Texas	35,000	51,711.84	16,361.84	350.00	35,000.00
Virginia	41,600	43,639.98	22,439.98		21,500.00
		\$242,982.73	\$291,348.35	\$49,742.69	\$2,091.03
					\$239,514.63

If you have not sent in your Lottie Moon Christmas Offering, will you do so at your earliest convenience. We believe there is quite a bit to come yet.

Focus week. As we find the meaning of focus we see it is "the point where light meets." Surely if we throw light on our girls this week we see it is "the point where light meets." ings of the word concentrate is "to increase in strength." That is exactly our sincere wish for this focus week. That Girls' Auxiliary might increase in strength. This can only be done as each girl increases in knowledge of Him and service for Him. May this week and the whole year through help you and your girls to "increase in strength."

You will rejoice to know that Mississippi was one of the states that reached the quota for subscriptions to our magazines "World Comrades" went 191 beyond the quota and "The Window of YWA" went 62 beyond its quota. However our quotas are too low! We make our own quota, adding a 5% increase each year to the number of subscriptions sent in. Our quota of 1295 subscriptions to "World Comrades" for 1939 is only a little more than an average of one magazine for each organization and for "The Window of Y.W.A.," an average of two for each Y.W.A. May we as leaders seek to lead the parents to see the necessity of the "best" reading for our young people.

#### To W. M. S. PRESIDENT and PROGRAM CHAIRMAN:

Keep is a word of contrasting if not conflicting meanings. When a person keeps back emotion it may be because the person is selfish and will not risk having to enter avenues of service often resultant from freed emotions; or it may be that the person is most unselfish in keeping the emotions under control in order to serve a future and higher purpose. A person may keep money like a miser or a person may keep from spending selfishly in order to give to others. Let the comprehensive, constructive and constraining meanings of the word "keep" be applied to the preparation for and promotion of the Week of Prayer for Home Missions, February 27-March 3 inclusive.

Keep these inclusive dates inviolate. Ask your pastor and other leaders in the church and association to refrain from holding conflicting meetings. Plead with W.M.S. members and those in W.M.U. young people's organizations to set aside social and community engagements so that their

time and thought will be centered on observance of this season of prayer for home missions.

Keep in mind the fact that there are five programs furnished for W.M.S. use—the ones for Monday through Thursday being planned for only an hour a day, while the one for Friday is arranged for a "Day of Prayer and Praise." Always ways there are countless reasons for prayer in behalf of one's country but especially is this true in the light of the emphasis this year on personal evangelism and soul winning. Please pray, each day and frequently on Friday of the week's observance, for the Southwide Baptist Revival, interceding for lost souls in the community and throughout the territory of the Home Mission Board. Ask members of the society's Intercessory League of Shut-ins to join in this intercession. Be ready at the close of the week to give to League members and to others in the society for their further intercession an additional list of lost people in the community and of unevangelized sections of the southland.

Unusually fortunate are Woman's Missionary Society and Y.W.A. members in the fact that their preparatory study book—"Go Forward"—was written by Mrs. Joe Burton, wife of the publicity secretary of the Home Mission Board. The plan is for each Woman's Missionary Society and each Y.W.A. organization to receive a free copy. If your society has not received its free copy, please write concerning it to your state W.M.U. headquarters: advise your Y.W.A. to do likewise if its free copy has not been received. Very urgent also are the purchase and use of enough extra copies to make a real study of the preparatory book: the price of the book is 25c a copy from State Baptist Bookstores. Deeply grateful is Woman's Missionary Union to the author, Mrs. Burton, and to the Home Mission Board for providing the book.

Sincerest gratitude is also expressed to the Home Board for giving to each Woman's Missionary Society a map of its fields and a picture sheet showing its missionaries and their varied activities. The W.M.S. is asked to display the picture-sheet and map in announcement of the week's program, frequent attention being called to them in presenting the programs: also it will be real fostering to share the map and pictures with each of the W.M.U. young people's organizations. Otherwise also help the counselors of the young people to prepare their programs well.

Read and re-read the "Appeal" as written by Dr. J. B. Lawrence. Examine carefully the long

list of causes included in the \$125,000 goal of the Annie W. Armstrong offering. In Feb. Royal Service the list of causes is also published. Ask your society and each of the young people's organizations to set a goal for its offering, the hope being that each may far exceed last year's gifts.

One of the finest aids thereto will be the early and prayerful distribution of the offering envelopes. It is earnestly desired that during February each W.M.S. member and every other "willing-hearted" woman of the congregation will be given one of the envelopes with its stimulating information and with her name inscribed thereon. Lay it upon the hearts of the counselors and mothers of the W.M.U. young people to have the most generous response through directed use of the envelopes.

The programs and other material for use by W.M.U. young people were prepared by Miss Juliette Mather, the proof-reading having been done by Miss Ethel Winfield. Deep gratitude is also felt toward Mrs. H. M. Wharton who prepared the devotional for each W.M.S. program; to the many missionaries who supplied the articles and other data concerning the various phases of home mission work; to Mr. Joe W. Burton for the current events featured in the several programs; to other secretaries and superintendents of the Home Mission Board for their timely articles; and to the southwide W.M.U. committee that formulated the general plans for the week's observance, the chairman of the committee having been Miss Vonnice E. Lance of South Carolina.

The committee suggested that, "instead of having the usual poster, the Home Board be asked to furnish a chart for portraying the needs on home mission fields and depicting the small way in which southern Baptists are meeting them." Daily should this chart be studied, linking with it the week's theme "Forward in Faith"—"There remaineth yet very much land to be possessed."

Display also a poster in connection with each day's devotional. Suggestions for making the poster are given in connection with Monday's devotional (page 8).

Ask your pastor to plan his sermon on February 26 will magnify home missions. Encourage him by the loan or gift of neo or more good books on home missions: write to your State Baptist Bookstore for suggestions. Why not also subscribe in your pastor's name to Southern Baptist Home Missions? The price for this Home Board monthly magazine is only 25c a year from 315 Red Rock Bldg., Atlanta, Ga. Its February issue carries much supplemental material for the Week of Prayer programs: any one desiring a copy of the February issue may secure it by sending 11-2c postage to the Atlanta address as given above.

Highly important is it that the offering be carefully ingathered. When you are assured that the major part has been secured, please forward according to your state plan. Take extra precaution and try to have each of the young people's organization see to it that when the offering is forwarded it is clearly marked: "Annie W. Armstrong Offering for Home Missions." Glean and glean again for every possible contribution toward the high goal of \$125,000. It may be that God will again graciously grant receipts far beyond the goal. For information as to the offering's name see pages 119-122 of "Following in His Train," price 60c from State Baptist Bookstore.

Keep on praying! Much in the Bible and in the history of the Week of Prayer for Home Missions encourages W.M.U. members to "continue steadfastly in prayer, watching therein with thanksgiving, withal praying . . . that God may

(Continued on page 16).



## The Baptist Record

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P. I. LIPSEY, Editor  
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address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

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### RUMANIA: THE EXACT POSITION

London, England—Conflicting re-  
ports have come from Rumania in  
regard to the closing of the Baptist  
churches. In some quarters it has  
been represented that the Baptists  
themselves closed them in protest.  
It is now learned on good authority  
that this statement is ill founded.

What really happened was that  
all over the country the state auth-  
orities closed the churches. In Arad,  
Bihar and Caras, where there are  
many Baptists, every church was  
sealed by the police. In other places  
the authorities did not seal the  
chapels, but took the keys and for-  
bade the holding of meetings. The  
closing was based upon the minis-  
terial decision No. 26208, which sup-  
presses the activity of all churches  
that have not received authorization  
on the terms therein laid down. Of  
course, no Baptist church was able  
to comply with these terms.

The churches of Bucharest took  
a line of their own. Article 21, para-  
graph II, of the decision reads:  
"Local associations which do not  
obtain renewed authorization of  
function within this term shall be  
forbidden to function, their prayer  
houses shall be closed and the mea-  
sures foreseen in Article I of this  
decision shall be applied against  
their members." Now by Article I  
the penalties are those laid down  
by the law for defense of order in  
the state, and that means years  
of imprisonment. It was not as a  
protest, but in view of the heavy  
penalties to which every member of  
the church would have been expos-  
ed, that they suspended their pub-  
lic activity. They have asked the  
ministry of cults whether they may  
re-open their chapels and permission  
has been refused.

The position in Rumania is that  
any Baptist meeting in the country  
is today illegal. Those participating  
are liable to years of imprisonment.

There have been many instances  
of brutality associated with the clos-  
ing of the churches.

#### Divided Opinions

It is interesting to learn that the  
Rumanian authorities are by no  
means of one mind. The minister of  
the Interior M. Calinescu is, it is

understood, strongly opposed to the  
use of the police as instruments of  
religious repression. Local hints  
have been given to Baptists to open  
their churches with the assurance  
that the police will take no action.  
This hint has not been accepted; to  
break an official seal is a very seri-  
ous offence, and such action would  
be used against them by their ene-  
mies. They persist in their demand  
that the ministerial decision shall  
be withdrawn, and the Baptist rec-  
ognized as a lawful cult.

It is interesting to know that the  
Evangelical Christians, a smaller  
dissenting body, instead of protest-  
ing against the decision, accepted it,  
trusting to promises that their spe-  
cial conditions should be considered  
and they would not be asked to ful-  
fil all the conditions. Their confi-  
dence has been misplaced, and their  
churches have been closed on the  
basis of the very information which  
they had been persuaded to furnish.

#### Guarantee

Accompanying the above article  
is this statement: "The attached  
comes from a trustworthy Rumanian  
source, and you may say that I  
guarantee its authenticity.—J. H.  
Rushbrooke."

### BAPTIST BROTHERHOOD OR- GANIZED AT SEMINARY

Nine fine business and profession-  
al men from the Brotherhood of the  
First Church, Laurel, came to Sem-  
inary on January 22nd and gave a  
very helpful program along the line  
of the Baptist Brotherhood work.  
Seven of these men are deacons and  
all are prominent in church and  
business life of Laurel and Jones  
County.

The men who came were Judge  
W. J. Pack, A. D. Peden, E. A.  
Hurst, L. H. Beverly, banker, J. N.  
Long, superintendent of Laurel mills,  
I. N. Lowry, Rev. S. B. Harrington,  
Lavon Boyles and Van O. James.

At the close of the service Prof.  
D. Z. Young was elected as presi-  
dent of the Brotherhood, which was  
immediately launched. Prof. Young,  
who is the very efficient superinten-  
dent of the Seminary school, called  
a meeting of the men on the fol-  
lowing Thursday night and com-  
pleted the organization of the  
Brotherhood.

There were eighteen fine men  
in the organization. The following  
are the officers: Prof. D. Z. Young,  
president; R. T. Taylor, first vice-  
president; Julius Bass, second vice-  
president; and Kenneth Davis, sec-  
retary-treasurer.

The secretary has ordered two  
dozen quarterlies and the Seminary  
Brotherhood is to meet each Sunday  
evening at seven o'clock. Under the  
very capable leadership of Professor  
Young the new Brotherhood begins  
with great possibilities and solicits  
the prayers of all who may read this.

Much credit is due Harry Small-  
wood, state president, for arranging  
the program and sending these  
workers.

—T. W. Talkington.

It is said that three church houses  
a day are burned in this country. Is  
yours insured? We have carried ad-  
vertisements of a church insurance  
company to which our church peo-  
ple would do well to take heed.

### A CHILD IN THE MIDST

By L. J. Bristow, Supt.

A child, a girl, greatly beloved by  
her parents, was injured and was  
brought to the Southern Baptist  
Hospital in New Orleans, where she  
was cared for by competent sur-  
geons, Christian nurses, and other  
workers. Her injury made it neces-  
sary to operate several times, and  
the child suffered much. Her par-  
ents were not able to pay anything  
—the child was a guest of the hos-  
pital; or, as I like to say, of South-  
ern Baptists. Here is an extract  
from a letter received from her  
father:

"It can well be said of the South-  
ern Baptist Hospital that as an in-  
stitution God set a child in the midst  
of her, one sorely afflicted, and for  
a long time, that she might set forth  
in her personnel, plan and purpose  
the great Christian kindness for  
which that hospital stands. There  
my child has enjoyed to a marked  
degree a kind and efficient service  
at the hands of doctors, nurses,  
friends, and strangers, such as could  
come only from a noble institution  
well managed."

We could do a larger volume of  
such noble Christian ministry if we  
had the means. We are now build-  
ing an enlargement, and there is no  
rule against one making a gift to  
help pay for it, and thus have part  
in a fine Christian ministry.

New Orleans, La.

### CHINA'S CHILDREN

Richmond, Va. — Forty million  
homeless children are starving in  
China today—history's most tragic  
multitude of the doomed, stumbling  
over the crumbled ruins of shell  
torn cities or across the stripped,  
barren fields of the country side.

Moving on each morning in the  
vain search for something to eat  
and lying down at night in the deb-  
bris of ruined homes, ditches and  
the open fields, still hungry. Chil-  
dren's hands pulling the bark off  
trees and chewing on it, tearing the  
grass and stuffing it into their  
mouths to try and find relief from  
the gnawing hunger. Little children  
—"Of such are the kingdom of heav-  
en," dying in a man-made hell. They  
are not your children. Yours are  
safe in your home with food in their  
stomachs, a roof over their head and  
a father and mother to love them.

Added to them are the hundreds  
of "war babies" born every night  
in vacant lots, in the crumpled ruins  
of wrecked buildings and even on  
the sidewalks. Shattered debris for  
a cradle and a piece of newspaper  
for their swaddling clothes.

Babies and children, terror-strick-  
en mites, homeless, friendless, wan-  
dering over the "scorched earth,"  
hunger stalking them.

You who live in peace, whose  
children are safe—what is your an-

#### HOSIERY

5 pairs Ladies' Chardonize Hosiery  
postpaid \$1.00. 1939 Catalog ready.  
Write for one.

L. S. SALES CO., Asheboro, N. C.

**Kennington's**

"Mississippi's Best Store"  
—JACKSON—

Always For

**QUALITY**  
and NEW STYLES

swer to such a need? You can save  
one or more, if you will. One dollar  
will save a life for a month, two  
dollars will place a child in one of  
our industrial homes, give him or  
her food, warm shelter and training  
toward future self-support.

Send help through the Foreign  
Mission Board in Richmond, Va.

S. S. ATTENDANCE JAN. 5, 1939

Jackson, First Church	1134
Jackson, Calvary Church	1135
Jackson, Parkway Church	385
Jackson, Davis Memorial	246
Jackson, Van Winkle Church	114
Union Church	228
Vicksburg, First Church	464
Meridian, Forty-First Ave.	281
Pontotoc Church	212
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Hernando Church	119
Brookhaven Church	634
New Albany Church	357
Center Hill Church	43

B. T. U. ATTENDANCE FEB. 5th

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Meridian, 41st Ave.	62
Pontotoc Church	60
Utica Church	76
Brookhaven Church	168
Hattiesburg, Immanuel	86
Center Hill	41
New Albany	89

Visitor: "I really don't see how  
you farmers manage to get along  
these very hard times."

Farmer: "Oh, last year we all liv-  
ed on faith, this year we are living  
on hope, and next year we'll probab-  
ly be living on charity."

In the Moody Revivals, Boston, a  
shop girl was converted. Soon after-  
wards a purchaser at the store  
where she worked inquired, "Is this  
real English lace?" "It was, ma'am,  
before the Moody meetings—now it's  
imitation."

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cities of the South and West, to see  
if all say they enjoy the same bene-  
fits from CARDUI.

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users said "Yes" to the question,  
"Were you helped by CARDUI?" In  
Atlanta another 100 were asked, and  
98 answered "Yes."

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and enjoy food; how, by its help,  
they have gained strength and were  
thus relieved of the symptoms of  
"functional dysmenorrhea" due to  
malnutrition—headache, depression,  
nervousness. Try CARDUI!



## Sunday School Lesson

PREPARED BY  
L. B. CAMPBELL

Lesson for Feb. 12, 1939  
Peter Performs the Good, Suffers Persecution, Preaches the Prince  
Bible Lesson: Acts 3:1-4:22.

Introduction. Mrs. Campbell, another lady, and I have just been out to visit a convalescent lady who was but lately in a hospital. We found the patient in bed under the doctor's orders to remain there for a week or more. But she was reading, "Anthony Adverse." (You will please read that book for me, I very greatly fear I shall not find time.) And the reader said she was not making rapid progress, because she was consulting other books to which allusion was made in the book she was reading. Now, of course that is the way to read anything, if the reader proposes to learn it. Get your Bible, then, if you intend to know anything about this Sunday school lesson, open it at the text of the lesson, and read it. Now read it again. Get the story in mind the first time, and then ask yourself, "Why did God put this story in here?" There were many other things which Peter and John did, the which, if they were written every one, would make a long story. Why has the Spirit of the Living God selected this one out of so many as one of a few to be preserved through all the years?

Now look at the story again and see if the outline the writer of this study has made is in the story. Then read the Bible story again.

I. Proceeding to the Place of Prayer.

God's people are a praying people. They are always so. The men and women who accomplish great things for Him seek Him in prayer. They are men and women under orders of a superior, and they go to that superior to receive their orders and, if at first they do not clearly understand His orders, because of defective hearing, or because the jangle of things makes it difficult to hear the voice of the Lord, they just stay and listen till they do hear, and distinctly understand.

They, the people who are accounted great in the service of God, go up to the place of prayer, go regularly, go devoutly, go faithfully, go expectantly.

Peter and John so went. The place of prayer was undoubtedly some room in the temple, and they went there to meet the Lord. They went to pray because they believed that, if they prayed, really prayed, something would happen in consequence, something which would not happen if they did not pray.

II. Propelled Into a Position of Prominence.

Of course they were. The Christian man is a prominent man. He holds a prominent place. He is one of the servants of the King of Glory. Any man who wears the livery of heaven holds an important place in the world.

While I was in school at Missis-

issippi College during the war, the treasurer of the United States visited the school, and we prepared a big occasion for him. Hillman College sent all its beautiful girls, and the high school sent its splendid student body. President Provine made a characteristic speech of introduction, the Treasurer made a speech, and we all went home. But I forgot the Treasurer's name. So has everybody else who was there. The treasurer was a prominent man, because of his position.

But the humblest servant of the living God in that company on that day held a more prominent position than did the Treasurer of the United States. The Treasurer held a prominent position as the servant of a great people, Peter and John on the day they wrought for Him at the Beautiful Gate of the Temple, were in the active service of the God of heaven.

Do not you forget this, my brother, the most prominent position in your community is held by the man whose delight it is to do the will of God.

There are always those who look to the servants of the Lord. Maybe they command very little attention from some of the politically and socially prominent, but the good look to them for leadership, and the hosts of heaven take note of their doings.

As Peter and John were entering the gate, there came by a case of need. They had to take note of this. God's servants always must take note of this, the need of a sad world. Other people may ignore the need of the world, and do ignore the real, deep down need of the world, but the servants of the Lord can not, dare not, do so. To the beggar's cry, "Give me," they dare not turn a deaf ear.

III. Pronouncement of Poverty and Promise of Plenty.

"Look on us," Peter would arrest the lame man's entire attention.

He looked upon them, and Peter declared himself a pauper. "Silver and gold have I none." "What on earth do you mean then? If you have nothing to give me, why stop me at all? I need help and have no time to waste with people who can not help me."

"Man, who said anything about inability to help you? Do you belong to the deluded company who think there are no values except such as you can reckon in coin of the state? There are things worth more than money, I will give you what I have."

Well, I have received a considerable number of gifts in my life, and I think none of them were valueless when measured in terms of the heart loyalty which offered them, and the earnest desire to express a sincere love. I have never thought any man ought to give me what he did not have to give. My Lord is so very far wiser than I that He looks on the heart of the giver and knows that whatever gift is offered in love has a value far above all earthly power to compute. He never asks for what we do not have. "Such as I have." Well, will you give the needy world that? Such as you have, give, and, oh, ye men of God, the need of the world, the sore need of the world will be relieved when you do this.

Peter's bearing justified the lame

man in believing that Peter had something to give which was very much worth receiving. Peter thought the same about it. What he had to give was worth all the gold and more than all the gold, to this lame man.

And I tell you that your possession of the love of Christ, and the message of Christian truth, and the gift of the Spirit of Christ ranks in value above the worth of all earthly treasure, and, if you will but give it to the men of this needy world, you will give them the one thing above.

IV. Pouring Power Into the Powerless.

Of course the conditions were right. The beggar was expecting something, though he did not know what he was going to get. Neither does any man who receives the gift of life from Christ Jesus. No man ever told the riches of the gift which is priceless.

But this lame man had some sort of faith that he was about to receive something. I shall say that he had a very real faith that he was about to get something of great worth. And thus was made a contact through which Jesus could pour the power of His Spirit.

The channel of blessing from the Lord here was Peter. The Lord needed Peter. He needs you for the same sort of work he used Peter. Peter brought Christ into the life of this lame man, and that was the great thing Peter did for him. The power of Christ made this man able to walk and talk and glorify God. All this was worth far more to him than any alms Peter could have given.

V. Persecution and Plain Preaching.

Of course Peter was persecuted. Faithful servants of the Lord always are. Write that down, now. No man shall faithfully serve Jesus and escape persecution.

In this case, the persecution was initiated and prosecuted by the religious leaders of the Jewish people. Unscrupulous, insincere, religious leaders have always been the most merciless persecutors in the world.

So Peter and John were arrested and brought before the sanhedrin. And the members of the sanhedrin got a good deal more than they were expecting.

"Now, if you have arrested us because we did a good deed—if doing good upon our part is the reason you have arrested us—well, now, if that is why you have haled us here, because we did good to a poor crippled man, perhaps we ought to tell you that we are not to be held responsible for the fact that a man who could not walk now walks, that a man who was a poor beggar is no longer under the necessity to do that, that he who whined his requests for help now shouts his joy in his new-found strength, and leaps and praises God.

"But we are prepared to tell you how this came about. You Pharisees

are to hear that Jesus Christ of Nazareth whom you rejected as God's Messiah, He did this; for you Sadducees are to know, that for all your disbelief in a resurrection, God raised this Jesus up from the grave into which you helped to send Him, and proved forever thereby that dead men are still in existence under the authority of God. You set Him at naught, you mocked Him, you declared Him a nobody, but God has made Him to come alive, and has committed to Him authority to heal the sick and raise the dead."

This was plain preaching right where plain preaching was needed. VI. Proclamation of the Plan of Pardon. V. 12.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

That is all. Here is the way, and there is none other. The name is the name of Jesus the Christ, the King-Savior, the Lord-Savior. He is the one and only and sole Savior, the complete Savior of men; and He is the Savior of men who crown Him as Lord.

Brethren, let us lay emphasis upon the Lordship of our Savior. He nowhere promises salvation to any man who will not crown Him as Lord. There has been too much emphasis in proportion upon the thought that Jesus saves men, with nine upon the thought, the truth,

(Continued on page 15)

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## Sunday School Dept.

E. C. WILLIAMS, SECRETARY  
JOHN A. FARMER, ASSOCIATE  
MISS RUBY TAYLOR, ELEMENTARY SECY.

### Sunday School Convention

The Mississippi Baptist Sunday School Convention meets with First Baptist Church, Laurel, March 7-8. The program is now off the press and is being mailed to every pastor and superintendent in the state.

The convention slogan is: One Thousand People Outside Jones County at the Convention. Help us reach this aim. Bed and breakfast free to all who attend.

### Free

The Sunday School Board, through its executive secretary, Dr. T. L. Holcomb, authorizes the statement that during the opening months of 1939 one copy of the Sunday school training book, *How To Win to Christ*, will be mailed without charge to any pastor who will agree to teach it or have it taught in his church. Requests will be sent to the state Sunday school secretary and he will see that the book is sent out from the State Book Store.

### First Again

Mississippi is again leading the South when the Philadelphia Sunday school, Walker W. Jones, superintendent, has the first standard Adult department in the new Sunday school year. The officers and teachers of the department are: Mrs. Scotchie McCall, superintendent; Mrs. V. C. Moss, Wilbur Franks Cole, Monroe Williams, and Mrs. Joe Germany, associates; Joab Langston, secretary; Ben Howell, song leader; Mrs. E. C. Yates, pianist, with Bill Burkes and Mrs. F. M. Hickman, associates; Mrs. T. A. Chandler, Mrs. C. I. Franks, Mrs. D. D. Hopkins, E. S. Cole, Clovis Putnam, and J. E. Jolly, teachers.

While attaining and maintaining the standard last year, this department had more baptisms than in any year of its history.

### Louisville Conference

A fine joint conference of young people and adult Sunday school workers was arranged at Louisville last week under the supervision of General Superintendent McCulley, of Louisville. Matters pertaining to efficient service in winning more people in 1939 were discussed, and the classes, some of which are approaching standardization, were urged to work with efficiency in all the activities.

Special music was attractively given by talented Louisville ladies, and coffee was served by the committee on arrangements. Dr. J. N. McMillin, the beloved pastor, spoke on the main thing that should result from Bible study—namely, winning people to Christ.

The conference was led by Mrs. Scotchie McCall, approved state Adult Sunday school leader. Other department superintendents sat in the conference. Louisville has a challenging situation and the leaders are optimistic over the new year. The approved Adult worker predicts that Louisville will be heard from in the adult and young people's work. They are wide-awake.

## THE DUAL NATURE OF A CHILD OF GOD

Every believer in Christ possesses a dual nature. The Lord Jesus said to Nicodemus: John 3:6, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Every child of God has been born twice. I was born of the flesh 59 years ago. I was born of the Spirit 35 years ago. So that the old man in my case is 14 years older than the new man.

When I was born of the flesh, I inherited the nature of my father in the flesh, which nature was simple. I still have that nature; it has never been changed. It is incorrect to say that a saved person has had a change of nature. It is not true. It is correct to say that a saved person has a new nature. Thirty-five years ago, when I was born of the Spirit, I inherited the nature of my Father which is in heaven, which nature is sinless and pure. I still have that nature which hates sin and loves righteousness.

So, now, I am two in one: that is, I possess a dual nature. And these two natures are continually at warfare.

The Apostle Paul had the same experience. He said: Rom. 7:18, "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." He was not talking about his physical body when he referred to "the flesh," but his old nature that he inherited from his father in the flesh.

Then he said: Gal. 5:17, "For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye can not do the things that ye would." But he had just said, in the preceding verse, Gal. 5:16, "This I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh."

So, what does it all mean? Simply this: there is not a man on the earth that sinneth not. The best men and the best women in the world are still sinners by nature; the nature that they inherited when they were born of the flesh.

The old nature will continually assert itself; so what can we do about it? Simply this: first, acknowledge it, and say with Paul: "I have no confidence in the flesh." Second, strive against the lust of the flesh; and do homage to God; and by so doing we are enabled by the Spirit of God, to walk in the Spirit, and in that case we will not fulfil the lust of the flesh.

But sometimes we give way to the flesh, and sin; then what are we to do about it? The Holy Spirit by the pen of John gives us the remedy: I John 1:9, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." What does He say? He is just to forgive

us. How is He just to forgive our sins? The answer is: "The blood of Jesus Christ His Son cleanseth us from all sin."

The best way I have ever tried to stay out of sin, is to be actively engaged in some good work; and even then, sometimes I do wrong while trying to do right. Every believer has this experience; but some will not acknowledge it: and that makes it worse.

One way to hold down the flesh and walk in the Spirit is to "put off the old man with his deeds." What is the old man? It is that nature to sin that we inherited at physical birth. It is always the oldest. In my case, it is 14 years my senior. But Paul says: "Put off the old man." Say to him: "You want me to be jealous of my brother; you want me to be deceitful; you want me to get angry and say hard things; you want me to be selfish; you want me to justify myself in things that you know is wrong. But by the grace of God I will put you off; and I will put on the new man which is renewed in knowledge after the image of Him that created him." I will therefore, by the help of God put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing and forgiving even as Christ also forgave me. We need to talk to ourselves like that. You need not be afraid to call yourself anything you want to.

But it is a solemn fact, and we

have to face it, that the old sinful nature will stay with us—and we will not be immune—as long as we live in these tents of clay. But, thank God, we have the privilege to put off the old man and put on the new man every day, day by day; and when we do God can use us for His own glory as we yield our members as instruments of righteousness.

—J. E. Heath

Winona, Miss.

—BR—

There's one question on which the people of the whole country will be behind President Roosevelt, all except the officeholders; it is that the salaries of officeholders should be subject to income tax just as anybody else's salary is. Usually you can count on the officeholder being with the President, but this time it may be different. The trouble about this matter is that the officeholders are the ones who will vote on it, yes or no.

—BR—

"Anything the matter with the car?"

"Well, there's only one part of it that doesn't make a noise and that's the horn."

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I commend the book to all lovers of God, for here we have another chapter in the acts of Jesus in the life of one of his great apostles. You cannot read this book without sensing a definite revival of faith and hope and love. It heartens the reader in the assurance that the kingdom of God is coming.—Louie D. Newton, Atlanta.

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# The Children's Circle

MRS. FRANCES LIPSEY STEELE

My dear Children:

Not many days ago as I drove through a town, I noticed several young fellows gazing up in the sky. My glance followed theirs and I immediately saw what they were watching. Three or four gaily colored kites bobbed around in the windy sky. The boys would pull the strings and the kites would drop some, then they'd let them out and they'd soar again. Since then a little jingle that I heard many years ago has been ringing in my mind. Possibly you are familiar with it too, but there is a good thought in it.

"Boys, flying kites, draw in their white winged birds;  
You can't do that when you are flying words.

Careful with fire is good advice we know,  
Careful with words is ten times doubly so.

Thoughts unexpressed may some-times fall back dead,  
But God Himself can't kill them when they're said."

Let us consider our words well before we speak them so that we won't have to regret them later.

We have a nice letter from Margaret Ann Kern. She says that she wishes she could do something for the orphans and then immediately, she says that she is sending a dime. That is what I call making her own wish come true. Mrs. Irene Brewer is requesting gifts of books, Bibles and magazines for the men at Parchman. She says if we send them collect that they will pay the charges. This is a chance to help. You'll find the address in her letter.

Sometimes our lives are so care-free and happy, we forget about all the trouble that people in the other parts of the world are having. The wars in Spain and China often don't mean anything more to us than just headlines in the paper. To help us understand some of the hardships that others experience, and the bravery of many Christian missionaries, I am giving you on our page, a little story that I read recently. You are bound to admire the courage and resourcefulness of this little woman doctor.

Our financial statement for January is so small, I am almost ashamed to publish it, but maybe when you see it you will determine to make it better for this month. (Don't think when I say "ashamed" that I'm not proud of those who contributed. I certainly am. I just wish there were more like them).

With love,

Mrs. Frances Steele.

## BIBLE STUDY

Prov. 11:2: When pride cometh, then cometh shame.

Late one evening, Jesus sat with his disciples in the upper room of the home of a friend in Jerusalem. They had gathered there to eat the Passover supper together. The meal was over, and Judas had left to go tell the enemies of Jesus where they might find and arrest him.

Jesus, knowing that he was soon to die, had been talking very earnestly with the eleven disciples who were left. He knew that when his enemies came to arrest and take him away that it would be a hard time for these friends of his. He understood that even though they loved him and wanted to remain loyal to him, that in their fear they would desert him. Looking at Peter, the disciple who had often expressed his faith and bravery, he said "Simon, Satan has asked for you that he may tempt you and try you, but I have prayed for you that you shall be strong and still believe that I am God's Son. I want you to strengthen my other disciples."

Peter was surprised that Jesus

would ever doubt his loyalty and answered, "Lord, I am willing to go to prison or to die for you. Even though everybody else should fail you, I never will." Jesus looked very kindly at Peter. He knew that Peter loved him and meant every word he said, but he knew, too, that Peter did not understand how hard it would be when the real test came. Jesus only replied, "Before daylight comes, before the cock crows twice, you will deny me three times."

Only a short time afterward, Jesus' enemies did come and arrest him. They took him to the palace of the high priest for trial. Most of his friends, frightened, deserted him as Jesus had said they would. Peter followed at a distance, and went into the court yard of the house of the high priest where a crowd had gathered. It was cold and Peter sat down by a fire that had been kindled.

Soon, one of the maids who worked in the priest's house noticed Peter sitting there and said, "This man was with Jesus, too." But Peter was afraid of what they would do to him if they found that he was one of Jesus' friends, so he replied, "Woman, I do not even know him." Then the cock crew. Presently some one else recognized Peter and said, "You are one of his disciples," but Peter denied it again. A little later, another who stood there said, "Surely, you are one of Jesus' followers. You are from Galilee, for we can tell from the way you talk." A third time Peter denied that he ever knew Jesus, and cursing and swearing shouted "I don't know what you are talking about."

Even while Peter was speaking, the cock crew again. Peter turned and looked and saw Jesus' eyes on him, gentle, but full of sorrow. Then Peter remembered what Jesus had said to him earlier that evening, "Before the cock crows twice, you will deny me three times."

Peter remembered how proudly he had boasted of his faithfulness to the Master, and then thought of how weak and cowardly he had been when the test came. He was so ashamed and grieved because of what he had done that he went out of the courtyard and wept bitterly.

Carthage, Miss.  
Jan. 30, 1939.

Dear Mrs. Steele:

I am a little girl seven years old and in the second grade. I love my teacher very much.

I have been wanting to write to you for some time. Mother reads the children's page to me and I enjoy it. That was a fine story last week.

I like to go to Sunday School with my mother and little brother. I think of the orphans every day and wish I could do something for them. I am sending a dime with the hope that it will help a little.

Your little friend,

Margaret Ann Kern.

Thank you for this fine letter, Margaret Ann. We are glad if you enjoy this page. Thank you, too, for your contribution to the orphans. It will help. I'm sure of that.

F. L. S.

—o—

Drew, Miss.

Jan. 24, 1939.

My dear friend:

I appreciate your printing my letter on January 19th and I will appreciate receiving Bibles, dictionaries, magazines, or any books that anyone wishes to send. You may address any box of literature to Mrs.

Dr. Pierce's Favorite Prescription is a tonic which has been helping women of all ages for nearly 70 years.

Adv.

Irene Brewer, Parchman, Miss., and there will be no cost if you will send collect. So please keep remembering us anytime that you have any material that you think we can use.

Sincerely yours,

Mrs. Irene Brewer.

Mrs. Brewer, I feel sure that there will be some who will want to respond to this request.

F. L. S.

—o—

## WHEN THE MAIL CAME

Word was brought one day to the Great City on the Pearl River that a missionary was very ill, far up in the province two weeks' journey by boat, at the City of Lin. A doctor must come at once. Doctor N. would go—a very brave, resourceful little woman doctor. Just at this time, however, the river was very dangerous, as bands of robbers infested the region, and permission to travel there was almost impossible to secure from the Provincial government.

Doctor N. went to the magistrate's yamun. The waiting hall was crowded and she was the only foreigner. A long time she waited, and finally she was summoned. She made her request: "A permit to go to the City of Lin."

A curt "No" was the reply. "But I must go," said Doctor N., "it is a matter of life and death to one there who is very ill."

The magistrate flatly refused. He did not wish to risk trouble for his government should harm come to this foreign woman on the dangerous journey through the bandit country, and nothing she could say would move him.

So she left the magistrate's presence—to take again her seat in the waiting room. There she sat until the hour of closing. Next morning the earliest arrival at the yamun was little Doctor N. She sat through the hours of the morning, and then the afternoon. At last, embarrassed by her continued waiting, the magistrate sent for her.

"Only mail is allowed to go up the river to Lin," he said; "you would have to go as mail." And he thought that he had ended the matter.

"Very well," she answered, "I will go as mail." And she had herself weighed, and paid full postage.

As she left the yamun, the trusted servant accompanying her was sent to call a sedan chair, while she hurried home to pack a few things and gather up medicine case and surgical instruments; she was ready when the chair arrived.

The way to the City of Lin was always up the river in a Chinese houseboat which the crew—rowed with long oars, or pulled by ropes as they walked along the shore, or pushed with poles over dangerous rapids; they tied up each night, and it was a long, slow journey. But Doctor N. was going to attempt to go overland by chair, with relays of bearers traveling day and night; and as she began her dangerous

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96 pages of practical illustrations in which electricity illustrates Christianity. Written by an electrical expert especially for studious minded ministers, teachers and religious workers. Stiff binding 35cts, prepaid. Order from your religious book house or ELIZABETH PUBLISHING COMPANY  
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Sends stamps or coin.

## Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden

journey of mercy alone, late in the afternoon, anxious thoughts and prayers followed her out of the compound gate.

"The Lord is the strength of my life; of whom shall I be afraid?"

The chair swung rhythmically from its long poles borne on strong shoulders over narrow paths between rice fields; mile after mile the soft-sandaled feet strode steadily on. Through many villages they passed, and people rushed in surprise to look at the chair from the Great City with a foreign woman riding. Late that night they stopped at an inn. Doctor N. sent for fresh bearers, and hurriedly took a bowl of rice and some tea. Little oil lanterns twinkled at the ends of the poles, the only lights in miles of darkness. Occasionally they would come to a sleepy little village whose watchmen had to be called and the gates unlocked to let them pass. Very early in the morning they stopped again for rice and tea, and new men took up the chair.

So they journeyed day and night, between the fields along the river, over the mountains. On the afternoon of the fifth day, townspeople stared in amazement as a dusty chair from the Great City passed through the gate of the City of Lin. An eager little foreign woman leaped out to ask directions. Then swiftly the chair moved on to a house on the hill—and there a life was saved. The "mail" had arrived.—Agnes L. Boggs, from Sunday School Times.

—o—

## FINANCIAL STATEMENT FOR JANUARY, 1939

Received for Orphanage:	
Mary Catherine Farr and Ad-	
die Rebecca Farr.....	\$ .10
Martha Louise Ray.....	.10
Ruth and Reida White.....	1.00
F. L. S. ....	1.00
Margaret Ann Kern.....	.10
Total .....	\$2.20
Received for B. B. I. scholar-	
ship—	
Mary Catherine Farr and Ad-	
die Rebecca Farr.....	.10
Martha Louise Ray.....	.10
F. L. S. ....	4.00
Total .....	\$4.20
Received through clubs:	
(Continued on page 13)	

## Half-Sick? Try This Week-End Cleanser

If you feel half-sick, tired, dull, depressed from lazy intestines, join the Week-End Club of Intestinal Cleansers.

Come in next week-end; or if constipation has you headachy, bilious, nervous, irritable, with no appetite or energy better join tonight!

Pay your initiation fee for spicy aromatic BLACK-DRAUGHT, the all vegetable product which cleanses gently, promptly, thoroughly by simple directions. Its principal ingredient is an intestinal tonic-laxative that helps impart tone to lax bowels.

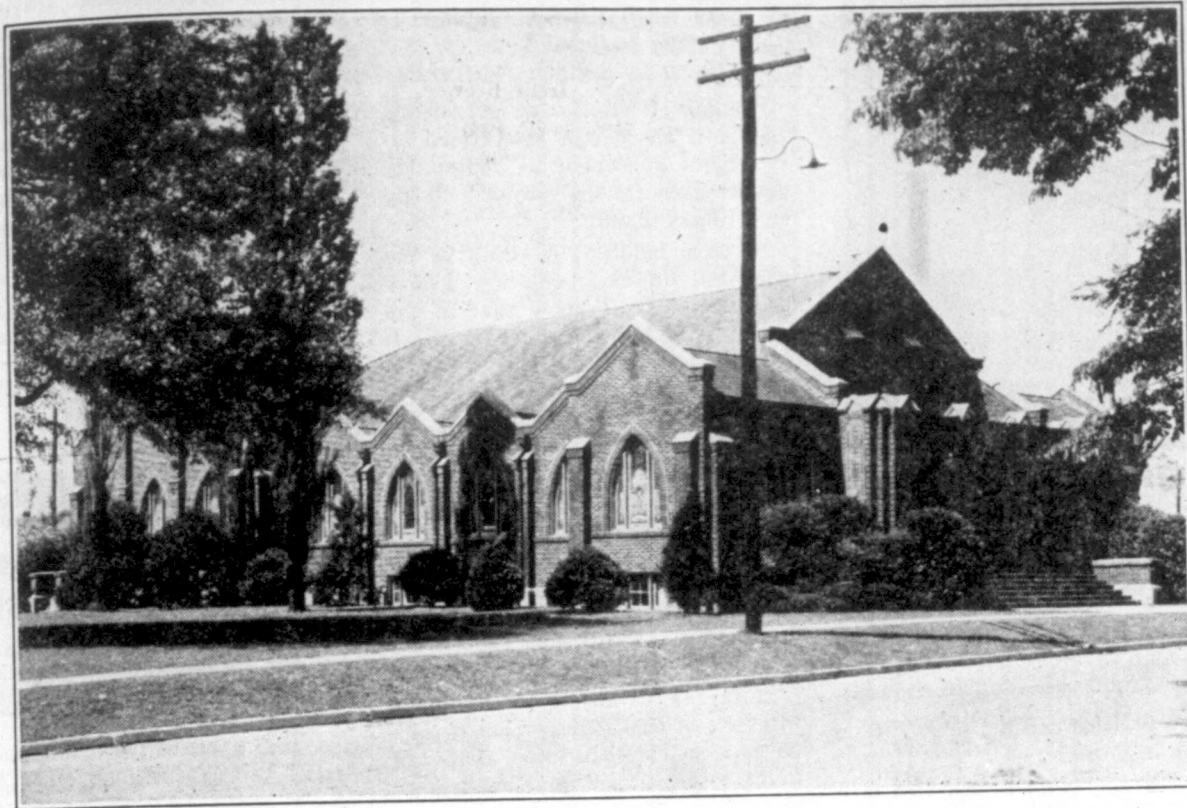
Long years of popularity tell of BLACK-DRAUGHT'S merit!

mucus and toxins. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)



# Baptist Training Union Department



Crystal Springs Church, where we meet February 14-15, for the Baptist Training Union Associational Officers and Workers Conference. Theme: "Loyalty to Christ." Evangelize—Expand—Enlarge—Conserve.

## PROGRAM

### First Day—Morning

W. A. Harrell, Presiding  
10:00 Song, Praise, and Prayer—  
B. B. McKinney.  
10:20 Our Task in Mississippi —  
Secretary Auber J. Wilds.  
10:45 The Possibilities of an En-  
larged Training Union—Dr. Clay I.  
Hudson.  
11:20 Strengthening Our Forces—  
W. A. Harrell.  
11:50 Song and Announcements.  
12:00 The Southland for Christ—  
Dr. J. O. Williams.  
12:30 Adjourn.

### Afternoon

Auber J. Wilds, Presiding  
2:00 Song, Praise, and Prayer—  
B. B. McKinney.  
2:15 Mississippi in the Southwide  
Baptist Revival—Address and Con-  
ference—Dr. J. B. Lawrence.  
2:50 Conferences for Associational  
Officers:  
Pastor-Advisers and Pastors—J.  
E. Lambdin.  
General Associational Officers—  
J. E. Lambdin, Auber J. Wilds, and  
W. A. Harrell.  
Adult Leaders—Dr. Clay I. Hud-  
son and Auber J. Wilds.  
Senior Leaders—C. Aubrey Hearn.  
Intermediate Leaders—Mrs. Hat-  
tie Potts Rogers.  
Junior Leaders—Mrs. J. O. Wil-  
liams and Miss Lucy Carlton Wilds.  
Story Hour Leaders—Mrs. Aurora  
Shumate.  
Choristers and Pianists — B. B.  
McKinney.  
4:15 Song.  
4:20 Using the Associational De-  
partment Leaders—Mrs. J. E. Lamb-  
din.  
4:40 Using Our Baptist Students  
in Training Union Extension work  
—Miss Mary Nance Daniel.  
5:00 Adjourn.

### Evening

W. A. Harrell, Presiding  
7:00 Song, Praise, and Prayer—  
B. B. McKinney.

7:15 Conferences for Associational  
Officers:

General Associational Officers—J.  
E. Lambdin, Auber J. Wilds, and  
W. A. Harrell.

Adult Leaders—Dr. Clay I. Hud-  
son and Auber J. Wilds.

Senior Leaders—C. Aubrey Hearn.  
Intermediate Leaders—Mrs. Hat-  
tie Potts Rogers.

Junior Leaders—Mrs. J. O. Wil-  
liams.

Story Hour Leaders—Mrs. Aurora  
Shumate and Miss Lucy Carlton  
Wilds.

Choristers and Pianists — B. B.  
McKinney.

8:05 Song.

8:10 Our Baptist Conservation  
Program—J. E. Lambdin.

8:35 Song.

8:40 Loyalty to the Church—  
Chester Swor.

9:10 Adjourn.

### Second Day—Morning

Auber J. Wilds, Presiding

8:45 Song, Praise, and Prayer—  
B. B. McKinney.

9:00 Conferences for Associational  
Officers:

General Associational Officers—J.  
Lambdin, Auber J. Wilds, and W.  
A. Harrell.

Adult Leaders—Dr. Clay I. Hud-  
son and Auber J. Wilds.

Senior Leaders—C. Aubrey Hearn.

Intermediate Leaders—Mrs. Hat-  
tie Potts Rogers and Miss Lucy  
Carlton Wilds.

Junior Leaders—Mrs. J. O. Wil-  
liams.

Story Hour Leaders—Mrs. Aurora  
Shumate.

**666** relieves  
**COLDS**  
first day.  
**Headaches**  
**and Fever**

Liquids, Tablets  
Salve, Nose Drops

due to Colds,  
in 30 minutes

Try "Rub-My-Tism"—World's Best Liniment

Choristers and Pianists — B. B.  
McKinney.

10:10 Song.

10:15 General Conference—Meet-  
ings and Activities—W. A. Harrell.

10:35 Song.

10:40 Adults Lead the March—Dr.  
Clay I. Hudson.

10:55 Making Adequate Provision  
for the Children—Mrs. Aurora Shu-  
mate.

11:10 Southern Baptist Youth are  
Loyal—C. Aubrey Hearn.

## Are You Weak?



occasions, with excellent benefit. Buy it in  
liquid or tablets at your drug store today.

Meridian, Miss.—Mrs.  
D. H. Ott, 317 - 41st  
Ave., says: "Dr. Pierce's  
Golden Medical Discovery  
surely is good medicine;  
it increases the appetite  
and thus gives one strength  
and helps tone up the body  
just wonderfully. We have  
used it in the family as  
a tonic on different oc-  
casions, with excellent benefit."

## BOOKS!

For five new yearly subscriptions to  
The Baptist Record at \$1.50 each, we  
will send postpaid a good Bible with  
Concordance, imitation leather binding,  
size 7 1/4 x 5. For four subscriptions you  
may have the same Bible but without  
the Concordance.

For one new subscription we will send  
one copy of "Evangelism and Baptism,"  
by J. M. Frost.

For two subscriptions you may have  
your choice of "From the Burn to the  
Bayou," by Elliott, or "A Quiet Talk  
About the Old Book," by S. D. Gordon.  
Send the money and names and indicate  
which gift you wish and to whom it  
should be sent.

**THE BAPTIST RECORD**

P. O. BOX 530

JACKSON, MISS.

11:25 Song.

11:30 We Will Go On—Associa-  
tional Officers—Secretary Auber J.  
Wilds.

11:55 Song.

12:00 Loyalty to Christ—J. E.  
Lambdin.

—BR—

## CHILDREN'S CIRCLE

(Continued from page 12)

J. L. Club No. 1, Fannie Mae  
Henley, leader ..... 1.00  
Quarter-to-two club, Margaret  
Henley ..... 1.00

Total ..... \$2.00  
Received for Rose Bushes for  
Memorial:  
A circle member ..... \$10.00

Grand Total ..... \$18.40

—O—

Disbursed:

To Mr. W. G. Mize for Orph-  
anage ..... \$ 3.25

To Dr. W. W. Hamilton for  
Scholarship ..... 5.15

Total ..... \$ 8.40  
Balance to be used for rose  
bushes ..... \$10.00

—BR—

Cop: "As soon as I saw you come  
around the corner I said to myself,  
'Forty-five at least'."

Woman Driver: "How dare you?  
It's this old hat that makes me look  
so old."

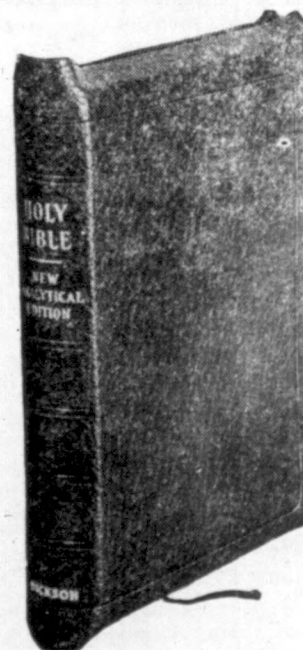
## More Comfort Wearing FALSE TEETH

Here is a pleasant way to overcome loose  
plate discomfort. FASTEETH, an improved  
powder, sprinkled on upper and lower  
plates holds them firmer so that they feel  
more comfortable. No gummy, gooey, pasty  
taste or feeling. It's alkaline (non-acid).  
Does not sour. Checks "plate odor" (denture  
breath). Get FASTEETH today at any drug  
store.

### HEADACHE

The ingredients in  
Capudine are so efficiently  
combined that headaches,  
neuralgia, and muscular pains  
are quickly relieved. Try this  
delightful remedy. Note how  
quickly comfort returns, you  
feel more cheerful, and  
nerves become steadier.  
All drug stores.  
10c-30c-60c

### CAPUDINE







#### BLUE MOUNTAIN

Miss Julia Long, Starkville, and Miss Annie Hendrix, Inverness and their extension mission Sunday school class. Miss Long and Miss Hendrix are members of the Life Service Band of Blue Mountain College which endeavors to teach the Bible and carry the Gospel to communities near the college which are not exposed to Sunday school influence. Weekly, rain or shine or mud, these young women serve their Lord in this manner. The classes are held in the homes of the people ministered to.

#### NEW AUGUSTA

New Augusta Baptist Church and Sunday school have taken on new life in the last several months, what with Mr. John Farmer of the Sunday School Board coming down and teaching a study course on "Building a Standard Sunday School" and the new pastor, Rev. O. B. Moore of the B. B. I. in New Orleans coming to us twice a month instead of once as heretofore, the Baptist church as a whole feels that it is really going to accomplish things for the Lord in the year of 1939. It is looking forward to New Augusta being instrumental in helping bring about the great 1939 revival. The church has purchased a house for the pastor and renovation is expected to start soon. The church feels fortunate in securing such a splendid servant of God for its pastor and is looking forward to his coming with his family in the early spring to live on the field.

Billy Carl Young, eight year old son of Hon. and Mrs. H. D. Young, was recently awarded an honor pin for having made a perfect score in Sunday school attendance for a quarter, of three months. Two other boys in the same class were given honorable mention for such good records in attendance. They are Joe Dennis and Billy Joe Story.

Another thing New Augusta Baptist church is looking forward to is the new steps which are being constructed to the front entrance. We are sure all the visiting preachers will rejoice with us in this much needed improvement. In fact it was a visiting preacher who first suggested a change in the steps. He also suggested that we have the church air-conditioned. We wonder.

—Reporter.

#### IN MEMORIAM

Deacon Albert Curtis Hammack of New Augusta, passed away on January 27th.

Funeral services were held Jan. 28 at New Augusta church, conducted by the Rev. A. C. Parker, the Rev. A. M. O'Neil, and the Rev. O. B. Moore.

A native of Alabama, Mr. Ham-

mack's position called him to various points in Mississippi.

At the age of 22 he married Mrs. Eunice Richardson Hammack of DeKalb and to this union were born five children. His wife passed away in May 1931 and Mr. Hammack made his home with his children until four years ago, he came to New Augusta and married Miss Lillie Mills.

Mr. Hammack was loyal to his family, his friends and to God.

The Woodmen had charge of the impressive final rites at the graveside. Active pallbearers were: Wilbur Carpenter, Ray Carpenter, Maxie McSwain, Mills Mixon, William Sims, Sid Mills, Marvin Mills, and G. F. Mixon, Jr. Honorary pallbearers were deacons of the Baptist church; I. W. Myers, Walter Myers, W. I. Martin, J. W. Thomas, C. S. Calhoun, J. C. McDonald and J. W. Ammons.

Besides his widow Mr. Hammack is survived by three daughters, Mrs. W. B. Boggs of Laurel; Mrs. George Butler of Orlando, Fla., and Miss Daisy Belle Hammack of Liberty; one son, E. B. Hammack of Denham Springs, La., two brothers, Will Hammack of Springville, Ala.; Clifford Hammack of Townsend, Miss., one sister, Mrs. Ida Cooper of Los Angeles, Calif., and four grandchildren.

#### SINNER

Sinner, won't you trust my Saviour,  
He is loving, kind and true  
Ever ready to forgive you  
And make you whole and pure.

Trust the Saviour in the morning,  
He will guide you through the day,  
He will guide you through the noon-  
tide,  
He will guide you all the way.

Sinner, won't you trust my Saviour,  
Won't you hear him plead today.  
He is ready to forgive you,  
He will help you on life's way.

I have friends and blessed loved ones,  
In this world of sin and woe,  
That I trust will be yonder,  
On that bright celestial shore.

—Mrs. Mary Patrick.

#### SENATOR R. R. REYNOLDS THROWS "BOMB" IN U. S. SENATE

By Ethel Hubler, Editor  
The National Voice

"Liquor" is God's worst enemy.  
Liquor is the devil's best friend.

"There is nothing so thoroughly detrimental to the physical being as is liquor itself.

"I have indulged in drink in the past; but I do not drink now. I have learned better. I know that in the end it stupefies and dulls the mind.

"I am not standing here today in an attempt by words to place myself upon a pedestal of ivory, or clothe myself in raiment of white. I am merely standing here speaking in terms of questions, asking myself and my fellow citizens and colleagues what is best for the boys and girls, the sons and daughters, the children of America's fathers and mothers. Thank God I am not a hypocrite!

"I say as a warning to the liquor interests of this country that if they do not watch their step they are going to have upon their hands here the hardest fight they ever had . . . Over the radio and in every magazine and in every newspaper that will accept their advertisements they are advertising their liquor—God's worst enemy and the devil's best friend—to the children of America.

"We Democrats have pledged temperance to the American people,

and it is up to us to warn the liquor men and let them know the eyes of the American fathers and the American mothers are focused on them."

Friends, these are not the ramblings of a "political preacher," or a prohibition editor, but excerpts from an address made on the floor of the United States Senate by a wet senator! It is the greatest speech of the kind since repeal. We are on the way back! Does anybody doubt it now?

Los Angeles, Calif.

SUBSCRIBE FOR THE BAPTIST RECORD.

## COUGHS!

Get After That Cough  
Today with PERTUSSIN

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal! Why neglect it? Do as millions have done! Use Pertussin, a safe and pleasant herbal syrup for children and grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe and acts quickly. Sold at all druggists.

## PERTUSSIN

The "Moist-Throat" Method of Cough Relief

## BETTER LIVING

Begins With

## MODERN Gas and Electric Service

It Does More

AND

COSTS  
LESS!



Mississippi Power & Light Co.

A Basic Mississippi Industry

Next Sunday  
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# BAPTIST WORLD ALLIANCE

Sixth Congress, Atlanta, July 22-28  
By L. D. Newton, Gen. Chairman

Next Sunday, February 5, is Baptist World Alliance Sunday, as per recent communication sent out by President Truett and Secretary Rushbrooke. Throughout the world, emphasis will be given to the work of the Alliance next Sunday, which means, of course, that from Australia to Alaska, and back again around the world, announcement will be made concerning the Sixth Congress, meeting in Atlanta, July 22-28, 1939.

In my last article I undertook to tell you something of our plans for handling the requests for reservations. Let me repeat, briefly, that we opened our downtown office headquarters this week — Wednesday, February 1 — to be exact. The headquarters office is on the street floor of the Municipal Auditorium, easily accessible to all who may wish to reach it. It will be open every day, except Sunday, from now until July 29th. All mail from now on should be addressed in care of that office. The telephone number is Jackson 1000. Cable address, "Baptist-Atlanta."

All communications relating to reservations should be addressed to Colonel B. L. Rugg, chairman for the white people, and Rev. B. J. Johnson, chairman for negroes. Baptist World Alliance, Municipal Auditorium, Atlanta. Prompt reply will be given all such communications, and you will receive a card showing your reservation, whether in hotel, boarding house, or private home, as you may request, indicating rate, street address, etc. You will please present this card when you reach Atlanta. Copy of this reservation will be on file in our office and a copy sent to the hotel or boarding house or private home. The sooner you write for your reservation, the better it will be for you and for us. Thanks.

If you are interested in arranging for an exhibit at the Sixth Congress, please write immediately to Mr. Parks Warnock, chairman of Exhibits, Baptist World Alliance, Municipal Auditorium, Atlanta.

If you wish to communicate with any of the other committee chairmen, please note the following list, addressing them in care Baptist World Alliance Headquarters, Municipal Auditorium, Atlanta: Finance, Glenn Dodson; Auditorium and Stadium, Wiley L. Moore and M. L. Brittain; Publicity, Edwin S. Preston; Transportation, Walter Ward; Pulpit Supply, Ryland Knight and D. D. Crawford; Welcome, Ellis A. Fuller and G. N. Ellis; Pageant, Jno. A. White and C. D. Hubert; Sight-seeing, W. A. Horne, Jr., and C. W. Jordan; Music, John D. Hoffman, Kemper Harrold and Charles A. Sheldon; Badges, W. Lee Outten and J. T. Walker; Ushers, I. Cloer Hailey and Andrew J. Lewis; Registration, W. A. Duncan and W. W. Weather-spool; Safety, M. A. Hornsby and O. J. Parker; First Aid, W. D. Parker and Frank Wilson; Young People's Commissions, Troy D. Woodbury and Mrs. Ida F. Henderson; Women's Commissions, Mrs. J. W. Awtry and Mrs. Geneva Haugabrooks.

I should like to take the rest of

this article to explain about registration. We are very fortunate in having two of our ablest pastors to head this important committee—Dr. W. A. Duncan, pastor First Church, East Point, and Dr. W. W. Weather-spool, pastor Mt. Olive Church.

There will be some advanced registration, that is, some people will send their checks in advance for registration, asking that cards be sent them before they reach Atlanta, but this is not the most satisfactory plan. The plan which we hope the people will follow will be to wait until they reach Atlanta to register.

The Congress opens Saturday afternoon, July 22, at 2 o'clock. The registration office will be in the Municipal Auditorium. The committee will have ample staff to serve the large number of people expected without delay. The registration fee will be \$2.50, the same as at all previous Congresses. This fee is fixed by the Alliance, and not by the Atlanta committee. Those who pay the registration fee of \$2.50 will receive the official badge, which will be very beautiful and will last indefinitely, the official program, a copy of the Congress hymn book, and other valuable material.

In connection with the registration office we will have a general information bureau where visitors will find valuable information in locating their assignments to private homes, etc. The registration office will open Monday, July 17, in order that early arrivals may register immediately.

Dr. Hight C. Moore, secretary of the Southern Baptist Convention, will have a desk in the registration office so that our Southern Baptist people may secure certificates right there if they have failed to secure these in advance. Other convention groups will probably provide the same service at our registration office.

For those who do not care to pay the \$2.50 registration fee, which will admit them to the day sessions in the auditorium, there will be a plan of registering visitors for the big evening mass meetings at the stadium at a nominal charge. Whether we will be able to give all visitors one of the expensive badges, hymn books, official programs, etc., will be determined a little later, as will the exact charge for the evening sessions. We will have to go to heavy expense in adapting the stadium for this occasion and this nominal charge will be necessary to meet that expense. We will provide a ticket for perhaps \$1.00 for all the stadium programs, and where persons wish to attend single programs at the stadium there will be a charge of perhaps 25 cents. Exact statement regarding these fees will be made a little later.

Every day I receive inquiries regarding the European situation and world conditions generally — what effect these upset conditions will have upon the Atlanta meeting. Of course, I do not know, and I dare not venture any opinions. I am in constant touch with Dr. Rushbrooke in London, and I take it that we may confidently rely upon him for any advice with reference to our plans. Surely we may join in earnest prayer that a world war may be averted,

not only for the sake of the Sixth Congress of the Baptist World Alliance, but for the sake of humanity.

Miss Cascade Middleton, B. Y. P. U. director at Blue Mountain College, announces the following B. Y. P. U. presidents to serve during the second semester this year: Misses Cynthia Jo Hall, Eclectic, Ala.; Cleo Barkley, Cotton Plant; Martha L. Dent, Jackson; Elsie Myers, Durant; Martha Dorroh, Meridian; and Sarah Pearl Boland, Tralake. — Tom Womack, Reporter.

## CRYSTAL SPRINGS CHURCH (Walthall County)

Our church has a new and enthusiastic outlook with real interest and a zeal for doing greater things. We credit this revival spirit to the every family plan for The Baptist Record and greater stewardship for the Master. When every member of our church had an opportunity to become interested in the life of the denomination through The Baptist Record and when every member recognized the importance of his stewardship of money, time, and influence, we were ready to bring about a greater Crystal Springs Baptist church for Christ.

## RESOLUTION

Whereas, Almighty God in His infinite wisdom has seen fit to remove from our midst brother E. W. Barnett; and,

Whereas, He was one of the charter members of the Standing Pine Missionary Baptist Church; and,

Whereas, He served this church for about a quarter of a century as clerk, faithfully and efficiently; and,

Whereas, He was a faithful member of this church, always striving to do his Master's will; and,

Whereas, We feel our loss heavily in his passing, but humbly bow to the Divine Will;

Now, therefore, Be it resolved by

the membership of the Standing Pine Missionary Baptist Church in conference assembled that the foregoing resolution be adopted and that a copy of same be spread at large on the minutes of this church, a copy be given to the bereaved family, and a copy be given to the press.

Ordered and done in open conference on the 7th day of January, 1939.  
—Committee.

## SUNDAY SCHOOL LESSON

(Continued from page 10)

that He saves those who in their hearts crown Him King, Lord, Commander. We have a lot of people who are willing to let the Savior preserve them from hell, who who are not willing that he should command them here on earth, command them away from sinful indulgence into the ways of righteousness, the narrow path of obedience to Him.

Client: "How long have you worked in this office?"

Clerk: "Ever since they threatened to fire me."—Ex.

Peck: "My views on bringing up the family are—"

Mrs. Peck: "Never mind your views. I'll bring up the family. You go and bring up the coal." — Des Moines Register.

# ACTS FAST TO RELIEVE RHEUMATIC PAIN

Simply Follow Easy Directions Below—Make Sure You Use Real Bayer Aspirin



To quickly ease headache or rheumatic pain, do this: take 2 Bayer Tablets with a full glass of water. Repeat if necessary according to directions. That's all.

Thousands have found that this simple method brings amazingly fast relief from pain of headache, rheumatism and neuralgia — when genuine BAYER Aspirin is used.

Try this way first — then, if pain keeps coming back, see your family doctor. Let him find the cause and give you treatment.

Genuine Bayer Aspirin gives quick relief for two reasons — The nature of the pain-relieving element comprising Bayer Aspirin itself. And because Bayer Tablets disintegrate in the stomach in a few seconds — are ready to "go to work" with amazing speed.

Remember to ask for "Bayer Aspirin" — not just for "aspirin."

15¢ FOR 12 TABLETS  
2 FULL DOZEN 25¢



## Children Constipated?

Give them relief this simple, pleasant way!

• Watch your youngster's face brighten when you give him a half-tablet of Ex-Lax. No struggle. No forcing, to get him to take a laxative. Children actually love the delicious all-chocolate taste of Ex-Lax!



• Your child's sleep is not disturbed after taking Ex-Lax. It doesn't upset little tummies or bring on cramps. Ex-Lax is a mild and gentle laxative... ideal for youngsters!



• In the morning, Ex-Lax acts... thoroughly and effectively! No shock. No strain. No weakening after-effects. Just an easy bowel movement that brings blessed relief.

Ex-Lax is good for every member of the family—the grown-ups as well as the youngsters. Available at all drug stores in handy 10¢ and 25¢ sizes.

Now improved—better than ever!

## EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE



## News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

JOE BURTON, Publicity Secretary

### JANUARY RECEIPTS HOME MISSION BOARD SOUTHERN BAPTIST

Cooperative Program	\$24,356.58
Hundred Thousand Club	4,515.49
Annie W. Armstrong Offering	105.72
Special Designations	874.53
	<hr/>
	\$29,852.32

### THE W. M. U. AND HOME MISSIONS

Some things are so important and so essential that to attempt to describe them or explain their value is like trying to tell some one about the deepest emotions of the soul; it gives only a shell of words while the soul of thought remains disembodied. This is the difficulty I face in trying to express my feeling concerning the value of Woman's Missionary Union to Home Missions.

The many pages of effective Home Mission tracts distributed, the host of mission study classes taught, the imposing array of books on Home Missions read, the mighty volume of prayers rising as incense from altars of love and hearts of faith to a throne of grace, and the thousands of individual gifts sanctified by the devotion and love of consecrated givers all combined tell in physical details the story of a work the value of which only eternity will be able to reveal.

Back of all this there is a spirit of cooperation so fine and so thrilling that those of us who are connected with the Home Mission Board find it not only easy to work with Woman's Missionary Union, but a joy and a delight. There is the freedom that comes from confidence. Designations of workers and salaries are never arbitrary. The Union seeks to know the mission program of the Board, and the Board seeks to know the mind of the Union. Both the Union and the Board strive to do the will of the Master.

Every morning at ten o'clock we lift our hearts in prayer in the Home Board office for the March Week of Prayer and Annie W. Armstrong Offering. May heaven's blessings rest upon our women.

### \$125,000 OFFERING TO SUPPORT 200 MISSIONARIES

Goal for the 1939 Annie W. Armstrong Offering has been adopted by the Woman's Missionary Union as \$125,000, this offering being the only source of funds for the salaries of more than 200 missionaries of the Home Mission Board.

Theme for the special week of prayer, February 27-March 3, is "Forward In Faith," and the Scripture text is "There remaineth yet very much land to be possessed."

A complete program for each day of the week, with additional programs for the auxiliary organizations, has been published and circulated by the W. M. U.

Included in the designations are several general workers of the Board, and missionaries to the deaf, Italians, Chinese, French, Spanish, Indians, Negroes, and in the mountains, cities, and Cuba.

Not only is this offering the only means of supplying the salaries of this large number of missionaries, but it provides the only opportunity during the year for Baptists to make a special offering to Home Missions.

### PASTORS REQUESTED TO PREACH ON HOME MISSIONS

The Home Mission Board joins the Woman's Missionary Union in asking all pastors of Southern Baptist churches to preach on Home Missions on Sunday, February 26.

Vital importance of the Home Mission work, and the urgent necessity of a large offering to support this enterprise justify the Board and the W. M. U. in expecting pastors to magnify the imperative need of evangelizing the Homeland. Such a message will lend encouragement to the missionary organizations in launching the Week

of Prayer for Home Missions and will give the churches' endorsement to the week of special emphasis.

### DYESS COLONY PLANS NEW BUILDING

The three churches at Dyess Colony, Arkansas, have been combined into one central church, according to Rev. Harvey Gray, missionary of the Home Mission Board.

The new church, brought about by the merging of the three congregations, has launched a building program on faith, the missionary states, the building to be erected on a lot leased from the government, all property in the colony belonging to the government.

The lot is a splendid location facing the community singers' building, says brother Gray, and is accessible to the school, library, and the residential section of the center, as well as being no more than five miles from any point in the colony.

### ITALIAN MOTHERS ATTEND SERVICES

Although some of the Italians who have been attending mission services at the good will center in Ensley, Alabama, have been frightened away by the influence of the priests, according to Miss Bertha Wallis, the Home Board's missionary, others have come to take their place.

Miss Wallis is particularly pleased because many Italian mothers are attending the services, most of these having been attracted because of the interest of their daughters who have enrolled in the Cheer-all Club.

The new chapel erected by the Home Mission Board has also attracted many to the services, according to the missionary.

### CHINESE GIRLS PLEDGE TO TITHE

With an enrollment of only fifteen, the G. A. of the Chinese church in San Antonio had an attendance of twelve at a recent meeting, according to Miss Ollie Lewellyn, missionary.

"It was indeed an enthusiastic meeting," says Miss Lewellyn, "each doing her part in a splendid way. At the close all present pledged to tithe during the new year."

Chinese mothers in San Antonio have sent to refugee children in China over 700 garments, the materials having been contributed by Chinese merchants in San Antonio.

### FRENCH CHURCH HAS GOOD MONTH

The best month in the history of the church is reported by Miss Vena Aguillard, French missionary of the Home Mission Board at Morgan City, Louisiana.

Additions to the church during the month numbered as many as were received during all of last year, says Miss Aguillard, ten having united with the church in January.

A great help in the work, according to the missionary, is the new building just completed on that field by the Home Mission Board.

### MEXICAN CHURCH HAS GOOD REVIVAL

Preceded by a month of special prayer services twice daily, the Mexican Baptist Church at San Angelo, Texas, has experienced a real revival, according to Missionary D. Ruiz.

"The church met to pray twice every day except Sundays during the month of December," says brother Ruiz. "Men and women read the Bible and prayed earnestly toward a life of Christian consecration and evangelistic activity. Confession of sins, tears, testimonies made everyone of these services of very great importance."

In addition to these prayer services, the members went from house to house with their Bibles to pray in the homes, a personal contact, according to brother Ruiz, being made in the homes of some 6,000 Mexicans in San Angelo.

Following the month of preparation, the period of evangelistic services was begun with Rev. J.

L. Moye, Rev. Santos P. Mireles, and Rev. Jose S. Flores, all missionaries of the Home Mission Board, preaching in succession.

"Every night the church was completely full of people," brother Ruiz continues, "and we had to tell the people we could not allow any more in the building. Twenty-nine converts were baptized."

### THREEFOLD ACTIVITY OCCUPIES MISSIONARY'S TIME

Revival services, relief work for the poor, and Bible studies for young people have claimed the time recently of Rev. George L. Ridenour, missionary in the mountains.

Twenty-two conversions resulted from three revivals in which he engaged, no conversion being counted, he explains, until the person joined the church for baptism.

In his work for the poor, forty-six people received help during the month, and Mrs. Ridenour distributed in addition sixty-six pieces of clothing.

A new interest in Bible study, especially on the part of young people, has been noted by the missionary in his various fields. "These fine young people in the remote mountain communities are eager for the Bible," says brother Ridenour.

### WEDDING BELLS ON ITALIAN FIELD

Wedding bells are about to ring on one of the Italian mission fields of the Home Mission Board, according to the missionary.

The young man, recently baptized, has been active in the mission for several months, and is expected by the missionary to be a great help in the work.

"He has won the hand of one of our splendid young ladies who also is active in teaching in the Primary Department," says the missionary. The young lady, who speaks Spanish fluently, and thus is a great help in the mission work, was also baptized by the missionary.

### AGED MEXICAN EXPLAINS HAPPINESS

"Sister," said Missionary C. Hernandez Rios to an eighty-six year old Mexican lady on his field recently, "the Lord has blessed you with many years, and you are very happy. Tell me why you are so happy."

"Brother Rios," she replied, "I am an old woman but I feel very well and I thank my God for two blessings. I have received from him many years of life on the earth, and I have a loving Saviour whom I have accepted in my heart. I am ready to answer God's call to go to my heavenly country to live forever with Christ my Lord."

### LET'S GO—(Continued from page 5)

1 R. F. D., TUSCOLA 19, CARTHAGE 70 and R. F. D., Standing Pine 2, MT. ZION 50, Rocky Point 1, Corinth 1, Midway 2, Thornton 1, Mars Hill 3, Edinburg 1, CEDAR GROVE 24.

### A GENEROUS GIFT

"One good deed calls for another."

"Dear brother Goodrich, I am enclosing my check for \$10.00. Use this to send the Record to some that it would most benefit."

I am anxious to see it in every Baptist home.

V. M. Carpenter,  
Starkville, Miss.

Who will be next?

### W. M. U. PAGE

(Continued from page 8)

open . . . a door for the Word!"—Kathleen Malory, W.M.U. Executive Secretary.

Dr. Norman L. Roberts who was pastor in Mississippi and teacher in Mississippi woman's College is finishing his work for the doctor's degree in the Southwestern Seminary. He is at present living at 902 North Main St., Weatherford, Texas. It is likely that one of our churches would be glad to bring him back to Mississippi.

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